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## RELIGIOUS.

### EXTRACTS FROM SPEECHES, BEFORE LONDON BENEVOLENT SOCIETIES.

#### Promising Indications in India.

I solicit your indulgence, while I comply with the call made upon me to state the result of the observations which I have made during my residence in Bengal.

For six years, I travelled annually 3000 miles. I have therefore enjoyed many opportunities of visiting your Missionary Establishments in that part of India; and as a Member of your Calcutta Corresponding Committee, I have made it my study to become familiar with the labours of your Missionaries; and it affords me unspeakable satisfaction to be able to state, that they are zealous in doing all in their power to win souls to Christ—that they display a consistent Christian Walk—and that they are blessings to the country in which they dwell.

This meeting will naturally wish to know the progress made in the great work of evangelizing the Heathen. I am of opinion that the best interests of this Society require much caution on this subject. That no one may be misled, when I state my firm belief that the labours of this Society have been attended with much benefit to India, I must be understood as comparing its present state with what it was twenty-five years ago. The Heathen Parents, who would have then been contented at the offer of a Bible or any instruction, are now contented that your Missionaries should teach their children out of the Oracles of God. I have seen young Brahmins reading the Bible in your schools; and have heard them reply to the questions put to them, in a manner which shews that they not only remember but understand what they read. A spirit of inquiry, formerly unknown, has, by the blessing of the Almighty, spread itself over the land; and many are now desirous of hearing what is contained in the Sacred Books of Europeans. A degree of confidence is now reposed in Christians, which formerly would not have been credited: and not only are the Sons of Hindoos sent to your Mission Schools, but their daughters also are sent to be instructed by the Wives of the Missionaries. I have seen that highly-gifted Lady, Mrs. Wilson, surrounded by her numerous female scholars; and want of funds is the only impediment to the increase of their numbers.

I have heard Magistrates observe, that a marked difference is perceptible respecting the Brahmins. They formerly entered Courts of Justice—bold, insolent, over-bearing—demanding the utmost deference to their testimony, whoever might be the witnesses on the other side, and ready to contradict the representations of these men: but now the frown of a Brahmin is no longer formidable, and their falsehoods are often exposed.

I have often heard that question proposed, Whether the light of the Gospel could correct the moral depravity of the Hindoos: or whether breaking the iron sway of Brahma would not sink them still lower in the scale of society: but this Meeting knows that the grace of God in the heart of a Hindoo will lead to holiness of life. I have seen the fruit of it. I have met with communities of Native Converts; and I have been told by Magistrates, that those professing Christianity within their districts were marked by their peaceable and quiet demeanour: not a single instance had occurred of their being prosecuted in Courts of Justice, while they complained of nobody; and, to myself, men of this description have expressed themselves truly grateful that the glad tidings of the Gospel had been communicated to them.

But I must remind you, My Lord, that these are but gleams of light in the midst of the spiritual darkness: India still calls on you to redouble your efforts, in sending Labourers to dig up the fallow ground.

It has been stated, erroneously, that the worship of Juggernaut has decreased. It is but two years since, that I saw at least one hundred thousand persons worshipping that idol. I saw the dead lying in the roads and the fields; and Jackals and vultures collected in vast numbers, devouring the victims of that hideous superstition. If this assembly could behold such a sight, how would it stimulate them to redouble their exertions to communicate to the Hindoos the glad tidings of great joy.

In India, God has marvellously opened a door to our exertions, and no man at present has an arm strong enough to shut it. I never met with the slightest opposition in India, in the whole course of my ministry. The Government have given leave to the Missionaries of various Societies to administer instruction to the rising population; and, lately, they have resolved to devote one hundred thousand rupees for that work; which sum (about ten thousand pounds sterling) they have given freely, to enlighten British India.

I could add many things to confirm the statement of our having access to millions of Pagans. Travelling, for about a month, with a converted Brahmin who had given himself to the promotion of the Gospel. We went to all the cities, and towns, and villages in our way up the river, and our stations near market places and other public situations, and preached the Gospel to every village who would listen, none daring to make us afraid. We delivered our Tracts, which were received with avidity. When we came to one village, we found ourselves in the neighbourhood of the idol temple; and, even there, perceiving by the countenance of the people that they were willing to hear us, we took our station, the Brahmins of the village amounting to fifty or a hundred. One of them said, while I was speaking, "Pray, why do you not ascend the flight of steps leading up to the idol? There you will have a better station." I replied, "I could not think of it, because, peradventure, some might disapprove." They replied, "We shall not disapprove." I said, "You have Brahmins among you; and if one individual disapprove, I will not ascend the stairs." "Sir," said they, "we approve of it." Thus from a situation close to that occupied by the idol, I preached to them the Gospel of Christ!

[Rev. H. Townley—at the Wesleyan Anniv.

Publication of Books, the present great Means of Usefulness to China.

In China, preaching is not the great means of usefulness; for by it we cannot, as yet, gain access to the native mind. But proclamations can be made in writing, as well as by the voice. Our recently King sends forth his proclamations of mercy and love to perishing mortals. In China, Japan, and Cochinchina, and the islands of the sea, all the people can read, and are eager to know. The Scriptures are now translated, and the people receive them with great avidity. In China the people have a great reverence for books; and they receive with gratitude, any that give to them. There are so few persons employed in making known the Gospel in China, that we cannot follow the Tracts, or ascertain

their effects; but the good resulting from them is morally certain. I have distributed many Tracts: some of them have travelled to a great distance: one of them was brought back to me to look at, as a very curious book; and I found that it had been marked all through, by some one who appeared to have read it with attention. Let me relate another fact: a man at Malacca, whose mind was enlightened by the perusal of a Tract published by Dr. Milne, told me, that he could not understand what he had read respecting Transubstantiation, in a Treatise published by a Roman Catholic Missionary, but that he could understand the Tracts which Dr. Milne had published. Milne's Village Sermons, in Chinese, have been extensively circulated; perhaps nearly as much so as Burder's Village Sermons here.

[Rev. Dr. Morrison—at the Rel. Tract Soc. Anniv.

#### Increasing Prospects in reference to the Conversion of the Jews.

It is not my province to inquire, whether or not by the agency of this Society, it may please Almighty God to complete the restoration and recovery of his Ancient People; but I feel convinced, that by labouring disinterestedly and assiduously to promote their spiritual welfare, we are in this, even more than in any other department of Christian Charity, bringing down a blessing upon ourselves.

It seems to me that there are indications, not to be mistaken, in the aspect of these times, that the period spoken of in Scripture cannot be far distant, when that extraordinary nation shall return and seek the Lord their God, and David their King; and fear the Lord and his goodness in the latter days.

I behold your Society enlarging its basis, and diffusing wider its benefits; and I discern among the Jews, symptoms of awakened feeling, and especially on the continent of Europe, that give me hopes, that they will not long continue as a nation dead to God, and to His Son, their true and only Messiah. I was particularly struck by the reception which your Missionary, Mr. Wolf, has met in Palestine; nor can I avoid expressing my surprise and pleasure at the singular fact, that the first Missionaries to the Holy Land should be sent thither by the American Board of Missions; and that Ministers of every Church should have met on that sacred soil, and within the very walls of Jerusalem, uniting in this common cause of Christ's people—I congratulate my venerable friend near me (Bishop Chase, from Ohio, North America) at this reciprocity of blessings—that the OCCIDENTAL SUN of truth is now diffusing his beams over those regions of the EAST from whence, centuries since, the first rays of divine light shone forth, while we were lying in the darkness of the shadow of death. That love of the land of their forefathers, which is a peculiar feature of the Jewish character, will I think, give weight and efficacy to a Mission in the very centre of their affections; nor can I conceive any human plan more likely to conciliate their prejudices. To this, and to the establishment of a Mission College on Mount Lebanon, I look forward as the source of permanent blessing to the Christian, as well as to the Jewish World.

[Lord Bexley—at the Jews Soc. Anniv.

The number of Jews in Great Britain is small, and their rank and privilege of little estimation: but in Germany and Poland, under the Russian, Austrian, and the Prussian Dominion, they form a numerous and weighty class of the population; engaged extensively in the commercial traffic of these vast countries; and important by their wealth, as well as, in many instances, their superior intelligence.

There are some points in the present situation of the Continent, which have forcibly struck me, as indicating the interference of Providence for wise and gracious purposes. The changes, which took place in the various European States during the sway of Bonaparte, have singularly altered the relative situations of the governors and their subjects. Roman Catholic Districts have been put under Protestant Rule, and Protestant under Roman Catholic Princes. This has had the effect of opening a door to the Christian Efforts of our Bible and Missionary Societies; and the vast bodies of Jews, who were previously under Catholic Domination and quite inaccessible to these Christian Efforts, have by the revolutions and divisions of States, been brought chiefly under the great Protestant power of Prussia, within whose territories and under whose tolerant sway we can now have free access to them. This is particularly the case in the Duchy of Posen; where, formerly, a sturdy Legate of the Pope would have met us with anathemas and interdicts.

In Russia, where the established religion is that of the Greek Church, I need hardly remind you, that we owe to its illustrious Emperor, a man of ardent piety and true love to Christ, that paternal protection to our Missionaries, and freedom of intercourse and access to his Jewish Subjects, which aided by his personal efforts, opens to us the brightest prospects of good to that heretofore despised people. Our Missionaries are authorised by him to claim the assistance of the constituted authorities, who are enjoined by his mandate to render it; and under his fostering care, we behold the nucleus of a Protestant Church established in Warsaw, where our excellent Missionary McCaul is stationed.

In Prussia, the mass of the population are Jews; and I can speak from personal acquaintance with its illustrious King, that he is a zealous and steady friend to every good work. He has laboured to compose the jarring differences of his Protestant Subjects; and has taken an active part in causing to be compiled a Liturgy, which may unite the Lutheran and Calvinistic Churches; in which no objectionable doctrine is introduced, nor any essential of faith is omitted. Upon an intimation which I had the honour to suggest, he cordially acceded to the formation of a Society in Berlin for his Jewish Subjects, to which he gave his own royal patronage; and the President of which is his Prime Minister, and confidential friend. It is supported also by the Crown Prince; and a peculiar fund has been allotted by his Prussian Majesty for Missions to the Jews; nay more, the most distinguished scholar in the University of Berlin is selected to be the Missionary to that people.

In Saxony, also, we have a Society, of which the Prime Minister of that State is President; and we find the illustrious Prince Gallitzin associated with his Excellency Count Papoff (who was with us in London at our last Anniversary) in a similar Society in Russia, and with equal zeal and ardour in our cause. [Sir G. H. Rose—at the Jews Soc. An.

Anecdote of Howard, the Philanthropist.—During an alarming riot at the Savoy, the prisoners had killed two of their keepers, and no person dared to approach them until the intrepid Howard insisted on entering their prison. In vain his friends, in vain the jailors endeavored to dissuade him; in he went among two hundred ruffians, when such was the effect of his mild and benignant manner, that they soon listened to his remonstrances, represented their grievances, and at last allowed themselves to be quietly re-conducted to their cells.

#### From the Boston Missionary Herald for Sept.

### SANDWICH ISLANDS.

#### JOURNAL OF THE MISSION.—A new Station.

June 4, 1823.—Mr. Loomis returned from Lahina, where the detachment for that port landed safely on the 31st ult., and were received with welcome by the people.

On Monday the 2d, Krimakoo and the king's mother granted to the brethren three small pieces of land, cultivated with taro, potatoes, bananas, melons, &c. and containing nineteen bread fruit trees, from which they may derive no small portion of the fruit and vegetables needed by the family. They proposed also to build, without delay, a thatched dwelling house for each of the two brethren, and a house for public worship.

[Messrs. Thurston, Bishop, Goodrich and Harwood, having been appointed to explore the Island of Owyhee, sailed for that island on the 24th. Soon after this a deputation visited Krimakoo, the prime minister, to obtain his opinion and approbation of about 20 hymns in the native language, prepared by Mr. Ellis. It was gratifying to the missionaries, that so intelligent a man gave to these songs of Zion his warm approbation.

#### Testimony in favor of Auna.

Aug. 10.—The native service both in the morning and afternoon was conducted principally by Auna, the Tahitian assistant of Mr. Ellis, and was listened to with satisfaction by pretty full and attentive congregations.

The piety, fidelity, intelligence, dignity, sobriety, activity, and constancy of this converted heathen of the South Sea Isles, may well encourage the prayers, thanksgivings and exertions of the friends of missions. How many such will at last bless their Christian benefactors, when their untutored voices shall, after speaking the praises of God on earth, be tuned to the anthems of heaven.

#### Return of the Explorers of Owyhee.

The deputation to Owyhee surveyed all the inhabited coasts of that island, ascended some of its mountains, gazed with admiration at its burning volcanoes, explored its dark regions, preached the word of life to some of its fourscore thousand inhabitants, and selected several stations most eligible for the mission which demand their immediate labor, and many more which may hereafter be occupied. The narrative of this tour will soon be prepared to be sent to our patrons, accompanied by a variety of drawings.

#### CHOCTAW MISSION.—MAYHEW.

[The following general statement is made by Mr. Hooper, teacher of this school, at the close of a communication dated July 1, 1824.]

Many of the scholars have taken a very lively interest in their studies, during the present term, and have made very gratifying proficiency.

The two highest classes have been required to commit to memory a given number of verses every evening, from Mathew's Gospel. A part of the Sabbath was spent in the same way. So anxious were they to excel in this exercise, that they might often be seen taking their food and committing their lessons at the same time. They would sometimes recite twice as much as they were required to do. In this way, during the season of long evenings, a large proportion of these classes recited from 20 to 25 chapters, many hymns, lessons containing words and phrases in Choctaw and English, and a variety of pieces from other books. Several, who were further advanced than their classmates, recited Mathew's Gospel once, and half of it a second time. These, and some others who best understood English, were taught geography by a part of the evening, by Mr. David Wright. Ten studied the world were recited twice on these evening exercises. Having committed and recited their lessons in geography, they retired to their sleeping rooms, and committed sometimes twenty verses before going to rest. During several weeks in the winter and spring, the two highest classes attended to penmanship; under the tuition of Mr. Wright, one hour each day. Some acquire this art with uncommon ease. The boys generally have succeeded better in other branches, than in arithmetic. None have proceeded further than the Rule of Three.

#### SOUTH AMERICA.—BUENOS AYRES.

The exertions of Messrs. Brigham and Parvin are still attended with very encouraging success.

In February, Mr. Parvin issued proposals for opening an Academy. In the course of two months the school increased to about 20 scholars, chiefly natives of the city and sons of influential men. The English New Testament was one of the class books. The avails of this institution are considerably more than equivalent to Mr. Parvin's support.

A Sabbath School for Protestant children has, also, been established, in which there were about 20 scholars, who appeared to take much interest in the exercises, and made very commendable progress in the acquisition of religious knowledge.

Religious worship has, moreover, been commenced at the house of a pious English friend. There Messrs. B. and P. preach on the Sabbath, and hold every week one or more evening meetings. Their congregation is gradually increasing.

They regard their field of usefulness as extending every day. In Buenos Ayres there is considered to be between 3,000 and 4,000 Protestants.

Mr. Brigham expected to cross the mountains into Chili, during the present autumn—the spring season on that side of the Equator. But previous to crossing them, he proposed spending a little time in Cordova and Mendoza.

Herald.

#### ON THE RESTLESSNESS OF THE HUMAN MIND.

[From Dr. Chalmers' Sermons, lately published.]

"There is no resting place to be found on this side of it. It is the doctrine of the Bible, and all experience loudly proclaims it. I do not ask you to listen to the complaints of the poor, or the murmurs of the disappointed. Take your lesson from the veriest favourite of fortune. See him placed in a prouder eminence than he ever aspired after. See him arrayed in brighter colours than ever dazzled his early imagination. See him surrounded with all the homage that fame and flattery can bestow—and after you have suffered this parading exterior to practice its deceitfulness upon you, enter into its solitude—mark his busy, restless, dissatisfied eye, as it wanders uncertain on every object—enter into his mind, and tell me if repose or enjoyment be there; see him the poor victim of chagrin and disquietude—mark his heart as it nauseates the splendour which encompasses him—and tell me, if you have not learned, in the truest and most affecting characters, that even in the full tide of a triumphant ambition, 'man labours for the meat which perisheth, and for the food which satisfieth not.'"

"What meaneth this restlessness of our nature? What meaneth this unceasing activity which longs for exercise and employment, even after every object is gained, which first roused it to enterprise? What mean these unmeasurable longings, which

no gratification can extinguish, and which still continue to agitate the heart of man, even in the fulness of plenty and of enjoyment. If they mean any thing at all, they mean, that all which this world can offer, is not enough to fill up his capacity for happiness—that time is too small for him, and he is born for something beyond it—that the scene of his earthly existence is too limited, and he is formed to expatiate in a wider and a grander theatre—that a nobler destiny is reserved for him—and that to accomplish the purpose of his being he must soar above the littleness of the world, and aim at a loftier prize.

"It forms the peculiar honour and excellence of religion, that it accommodates to this purity of our nature—that it holds out a prize suited to our high calling—that there is a grandeur in its objects, which can fill and surpass the imagination—that it dignifies the present scene by connecting it with eternity—that it reveals to the eye of faith the glories of an unperishable world—and how, from the high eminences of heaven, a cloud of witnesses are looking down upon earth, not as a scene for the petty anxieties of time, but as a splendid theatre for the ambition of immortal spirits."

#### From the London Evangelical Mag.

### LETTER OF THE LATE REV. J. NEWTON.

My dear Friends,—You might well expect to hear from us before now: I should have let you know that the carpet came safe, which is all I have to say of it. How it looks, how it fits, and how much it is admired, I leave my dear to inform you: I suppose she will likewise thank you for your trouble.

Carpets and such fine things lie out of my department. The path through this wilderness to the kingdom of glory is not spread with carpets; if it were, 'shoes of iron and brass' would be unnecessary, and if they were not needful, the Lord would not have provided them.

But he knows the way is rough and provides accordingly. He trod it before us, and has left upon it the marks of his footsteps for our instruction and encouragement. May we follow him cheerfully: as he passed through sufferings to glory, so shall his people; but how different is the cup which he puts into our hands from that which he drank for our sakes.

"Our sufferings are not worth a thought, When, Lord, compared with thine."

At present my path is remarkably smooth.—My health good; my dear pretty well. Betsy well too. A peaceful united family at home; kind friends abroad; bread in the cupboard.—Some liberty in the pulpit; some tokens of the Lord's presence in the congregation, and a mind, through mercy, so well satisfied with my situation, that there is not a person upon earth with whom I would wish to change. And all this heightened by the consideration (which is seldom lost out of my thoughts) of what I was, and where I was, when the Lord first began to draw me to himself. Verily I am a debtor; I seem to have nothing to ask for myself, but for a more thankful, dependent, humble and active spirit in his service. Here, indeed, I have much cause for shame and grief; my inward cross is not light, at least it would not be if I had a deeper sense of my obligations, and of the defects and deficiencies attending my poor services. But my Lord is gracious, & permits me still to hope in his mercy.

Our friend Mr. Johnstone will, I believe, go Chaplain to the proposed settlement in New Holland, and have the honour to be the first man who is to carry the glad tidings of salvation to the southern hemisphere. He did not seek this service; it was proposed to him, and he has felt the importance of it, and the difficulties attending it. Yet he does not decline it. I hope his call is not from man only, but from the Lord. It is a call like that of Abraham, to forsake all that is dear to him, and to venture himself upon the promises and power of the Lord. He seems to be in every respect a fit person; and I believe his views are so upright, that the Lord will not permit him to take a step of so much consequence unless it be agreeable to his will. We often think of dear Mrs. T. and of the hour which is before her. I trust the same gracious Lord who has been with her in former times, will support her, and appear for her again, and that you will again invite us to praise him on her behalf. Every answer to prayer which he affords is an encouragement to call upon him again, and then again, even as long as we live; for as we shall always need his help, so he has promised always to help those who put their trust in him.

I must conclude with assuring you that I am your affectionate and obliged servant,  
27 Oct. 1798. JOHN NEWTON.

#### CALVIN AND ECKIUS.

"Eckius being sent by the Pope, legate into France, upon his return resolved to take Geneva in his way, on purpose to see Calvin; and if occasion were, to attempt reducing him to the Roman Church. Therefore, when Eckius was come within a league of Geneva, he left his retinue there, and went, accompanied with but one man, to the city, in the forenoon. Setting up his horse at an inn, he inquired where Calvin lived; whose house being shown him, he knocked at the door; and Calvin himself came to open it to him.—Eckius inquiring for Mr. Calvin, he was told he was the person. Eckius acquainted him that he was a stranger; and having heard much of his fame, he was come to wait upon him. Calvin invited him to come in; and he entered the house with him; where, discoursing of many things concerning religion, Eckius perceived Calvin to be an ingenious man, and desired to know if he had not a garden to walk in: to which Calvin replying that he had, they both went into it; and there Eckius began to inquire of him, why he left the Roman church; and offered him some arguments to persuade him to return; but Calvin could by no means be persuaded to think of it.—At last, Eckius told him that he would put his life in his hands; and then said he was Eckius, the Pope's legate. At this discovery, Calvin was not a little surprised; and begged his pardon that he had not treated him with the respect which was due to his quality. Eckius returned the compliment; and told him if he would come back to the Roman church, he would certainly procure for him a cardinal's cap. But Calvin was not to be moved by such an offer. Eckius then asked him what revenue he had; he told the Cardinal he had that house and garden, and fifty lives per annum, beside an annual present of some wine and corn, on which he lived very contentedly. Eckius told him, that a man of his parts deserved a greater revenue; and then renewed his invitation to come over to the Romish church, promising him a better stipend if he would. But Calvin, giving him thanks, assured him he was well satisfied with his condition.—About this time, dinner was ready, when he entertained his guest as well as he could, excused the defects of it, and paid him great respect.—Eckius, after dinner, desired to know if he might not be admitted, to see the church, which an-

ciently was the cathedral of that city. Calvin very readily answered that he might; accordingly, he sent to the officers to be ready with the keys, and desired some of the syndics to be there present, not acquainting them who the stranger was. As soon, therefore, as it was convenient, they both went towards the church; as Eckius was coming out of Calvin's house, he drew out a purse, with about one hundred pistoles, and presented it to Calvin; but Calvin desired to be excused; Eckius told him he gave it to buy books, as well as to express his respect for him. Calvin, with much regret, took the purse; and they proceeded to the church, where the syndics and officers waited upon them, at the sight of whom, Eckius thought he had been betrayed, and whispered his thoughts in the ear of Calvin, who assured him of his safety. Thereupon, they went into the church; and Eckius having seen all, told Calvin he did not expect to find things in so decent an order, having been told to the contrary. After having taken a full view of every thing, Eckius was returning out of the church; but Calvin stopped him a little, and calling the syndics and officers together, took out the purse of gold which Eckius had given him, telling them that he had received that gold from this worthy stranger, and that he now gave it to the poor; and so put it all into the poor box that was kept there. The syndics thanked the stranger; and Eckius admired the charity and modesty of Calvin. When they were come out of the church, Calvin invited Eckius again to his house: but he replied that he must depart; so thanking him for all his civilities, offered to take his leave. But Calvin waited upon him to the inn, and walked with him a mile out of the territories of Geneva, where, with great compliments, they took a farewell of each other."

[Evangel. & Lit. Mag.

#### ACCOUNT OF A REMARKABLE SERMON, Preached in Edinburgh.—Related by a Clergyman.

Some time ago, I was sent for to visit a person named Adam Watson, who was thought to be dying. On entering his apartment, I saw a venerable looking old man in a chair, and apparently much distressed from a difficulty in breathing. His daughter told me that he was then a good deal fatigued with the exertion of rising out of bed, but that he would be able to speak to me in a little time. Being told who I was, he said to me after a short pause, "I am glad to see you, Sir, and thank you for coming so readily to visit me in this poor habitation." I then asked him a few questions about his bodily health; these he shortly answered, and then said, "You see me, Sir, on the verge of eternity; but I bless God I have no fears of death. I hope that I can truly say, 'I know whom I have believed;' and my chief reason for sending for you at present is to help me to praise the Lord for his great and wonderful mercies to me." "What mercies do you mean?" said I. "I mean his great and wonderful mercies in Christ Jesus. I am now an old man, in my eighty-fourth year, and blessed be his name, I can say, I have known the Lord since I was eighteen." "Since you were eighteen! pray did any thing remarkable happen at that time, that you remember it so particularly?" "Yes, yes," said he, "something that I shall never forget while I am able to remember any thing, and for which I shall bless God through all eternity." "May I ask what it was?" "Certainly," he replied, "and when I get a little breath, I shall tell you with pleasure." After pausing for 2 or 3 minutes, he spoke as nearly as I can remember, to the following purpose:

"When I was about eighteen years of age, I happened to be in Edinburgh, following my business. Though I was not addicted to any gross immorality, I was a stranger to true religion. I had something like the form of Godliness, but it was nothing but a form. One Sunday I went to the West Church. It was about the time of dispensing the Sacrament, and a minister of the name of Pitcairn was preaching. I shall never forget his text; it was in 1 Pet. ii. 7: 'Unto you, therefore, which believe, he is precious.' The church was exceedingly crowded, and the congregation very attentive. Nothing very particular happened till about the close of the discourse, when Mr. Pitcairn made a long pause. A dead stillness immediately ensued. Every eye was fixed on him, and several of his hearers seemed to be a good deal agitated. When he resumed his discourse, he spoke, to the best of my recollection, nearly as follows: 'Last night, when I was on my knees before God, pleading with him in the prospect of this day's service, it was impressed on my mind in a very unusual manner, and as if I had heard a voice from heaven, charging me that this day I should make a full and particular offer of Christ to all who hear me; and also, that I should require of them an immediate answer whether they accept the offer or not. I do therefore, in the name of the Most High God, offer to all and every one of you the Lord Jesus Christ, with all his benefits: I offer Him to the young and the old, to the rich and the poor, to sinners of every kind and degree; assuring you, that if you accept of him as he is offered in the Gospel, you shall be blessed in time & blessed through eternity. Well, what do you say? Do you accept of him or not? What answer am I to carry back to him whose servant I am? Consider the matter, and make up your minds.'—On saying this, he sat down in the pulpit, and the most solemn silence followed that ever I witnessed. I was very much affected, and the tears ran down my cheeks in abundance. My sins crowded into my mind. I saw myself to be a lost and ruined creature, and was enabled to cast my soul on Jesus Christ, believing that he, and none but he, could save me. On looking up, I saw many persons in tears around me.

"Mr. Pitcairn continued sitting, I think, about five or six minutes; then rising up, and looking round on the congregation, he said to them with great solemnity, 'Well, my friends, what is your determination? Are you now willing to obey the command of God, to believe in his Son Jesus CHRIST? Do you accept of the Saviour, as he is offered in the Gospel, and give yourselves up to Him, as God hath commanded, that he may wash you in his blood, clothe you with his righteousness, and sanctify you by his Spirit? Or, on the contrary, do you proudly and wickedly reject him? Or, which amounts very much to the same thing, are you resolved to delay this important business to a more convenient season?'—Then, in a very earnest and forcible manner, he urged his hearers immediately to accept of Christ, and to comply with the invitations of the gospel. In the name of God he conjured them neither to decline nor to delay so important a duty. 'Many,' said he, 'to whom the same offer was made are now in hell, bitterly lamenting their guilt and folly in rejecting it. And, O! were they permitted now to address you, with what earnestness would they beseech you to beware of what must assuredly bring you to that place where they are tormented.' (Luke xvi. 26.) Many of your pious friends and relations who lately worshipped with us in this place, were enabled through grace to accept of Christ, and to give themselves up to him, and are now before the throne; and were they permitted to ad-



dress you, O! with what earnestness would they join in the exhortation I am now giving you; and beseech you to accept of Christ, that you may be and by be united to their blessed society, & made partakers of their joy.—In this manner did Mr. Pitcairn exhort and beseech his hearers, to comply with the calls of the gospel, and to embrace the Lord Jesus Christ. It was the most solemn season I ever witnessed. It was much spoken of in Edinburgh and its neighborhood, and many dated their conversion from that day."

The old man added, that he himself knew several persons who were then awakened to a serious and lasting concern about their salvation; and no doubt, as he justly observed, there would be many of whom he had no opportunity of hearing.

I was surprised at the distinctness and animation with which the poor old man narrated the above particulars. His weakness and difficulty of breathing obliged him to stop from time to time, but the whole circumstances seemed to be as fresh in his recollection as if they had lately occurred. As soon as I returned home, I wrote down all I could remember of what he told me; and, from the deep impression it made on my mind, I believe that I remembered the greatest part of it. I soon called on him again, but found him greatly worse. He was unable to rise, and though perfectly sensible, he had become so deaf, that it was almost impossible to make him hear. He continued tranquil and resigned to the will of God; and enjoyed to the last a steady hope in the divine mercy through Jesus Christ.—*Westleyan Meth. Mag.*

## NEW ORLEANS.

From the American Tract Magazine.

The following Extracts of a Letter, dated Boston, August 18, 1824, are from a young clergyman who has been labouring for several months as a Missionary in New-Orleans. The letter presents a very interesting view of the wide field of usefulness which opens before the American Tract Society, at the South and West; and the Committee deeply regret that their funds are not more adequate to answer the request it prefers, and to supply the millions whose spiritual wants it describes. "Our Western States present a great field for the distribution of Tracts. The truth of this is very plain to any one, who has only descended the Ohio and Mississippi rivers. The inhabitants along the bottom or interval lands of these streams are but partially supplied with the Scriptures, see but few churches except in the larger towns, hear only occasional sermons and these at uncertain intervals; they receive few Tracts, and scarcely any of the Religious Periodical Publications, which are doing so much in the Eastern and middle parts of our country. The Tracts, which I had the pleasure to distribute among them, were received with apparent avidity, and the thanks which were invariably expressed, evidently came from the heart.

Before I proceed to remark on the particular spot, which all allow to be the key to the Western World, permit me to suggest the propriety of establishing, as soon as may be, a *Depository at Wheeling, Va.* My stay there last Autumn, though very short, was sufficiently long to convince me that it was among the most favourable unoccupied spots on the "Beautiful River," as the French called the Ohio. A great many families, "movers," pass over the Cumberland Road, and embark at Wheeling in flat boats for Indiana, Illinois, Missouri, &c. They are for the most part destitute of money, books, and almost the necessities of life; and are fast hastening beyond the present sphere of moral and religious instruction. At Wheeling, a few active Christians might do much good by the judicious distribution of Tracts among this class of persons, as also among the boatmen, wagoners, and permanent population of the town and vicinity. The Rev. Mr. Armstrong, of the Episcopal Church, was evidently desirous that something of this kind should be done, and I doubt not would cheerfully co-operate in any measures you might see fit to adopt.

I pass to the consideration of that city, whose spiritual needs will awaken the sympathy of the benevolent and intelligent Christian, as much as its commercial relations and prospects will raise his wonder. President Jefferson has truly said, that "the position of New Orleans certainly deserves it to be the greatest city the world has ever seen. There is no spot on the globe to which the produce of so great an extent of fertile country must necessarily come. It is three times greater than that on the Eastern side of the Alleghany which is to be divided among all the seaport towns of the Atlantic States." The Mississippi, that Father of Waters, with his two thousand tributary Sons, drains more than 1,400,000 square miles; a portion of country nearly equal in extent to the whole Roman Empire in the days of her proudest Consuls.\* The American population of this tract already exceeds 2,500,000. Of the 350,000, annually added to our population, a very large proportion is settling in this Valley. Were the population of this expanse only as dense as that of Connecticut in 1810, or 60 persons to a square mile, the aggregate would be 34,000,000. Were it as dense as that of Italy, it would be 514,000,000. Mr. Darby in his work on Louisiana, says, "If I cannot be rashness to assert, that, if the present order of things continue to operate, at a period not more than two centuries distant, more than 100,000,000 of human beings will send the surplus fruits of their labour to New Orleans."

The population of this city in 1803 was 8,000; it is now 40,000. In 1802, 20,000 bales of cotton were exported from Louisiana and Florida; this year intelligent merchants calculate on a crop of 200,000 bales from New Orleans alone. Already 1,200 vessels annually enter and depart from that port, freighted with the produce of all climates.—The number of Seamen there, every year, cannot be much less than 7,000. As far back as 1817, 1,500 flat boats and 500 barges came down the river, bringing every variety of produce. At the present time there are 106 Steam Boats running from New Orleans in all directions over the Western Waters. In the barges, steam, keel, and flat boats, there must be employed from 6,000 to 10,000 men. These are from every state and town, and almost every settlement west of the Alleghany River. Here are two large classes of men, who are, one of them for most of their lives, the other for a large portion of every year, entirely destitute of religious instruction, and beyond the sphere of ordinary moral restraints. Tracts appear to me not only the best but almost the only possible mode of conveying the truths of the Gospel to these wanderers. Many of them will not attend any religious meeting, will not read the Bible or a Sermon, who may still read a short Tract, if thrown in their way. Another opening for Tracts is in the Charity and Marine Hospitals, into the first of which in 1822, there were admitted 1,700 patients. The number annually in both is probably from 1,500 to 2,000. Among these classes of Mariners, Boatmen, and the sick,

\* There are said to be from 1,500 to 2,000 streams sending their waters to the Mississippi. Of these, 200 are larger and longer than the Connecticut, or the Hudson. Fourteen states contribute to swell the waters of one of these, the Ohio, among which are New York, Maryland, North and South Carolina, Georgia, Alabama, and Mississippi. Each of these fourteen States, excepting Maryland and South Carolina, is larger than the four States united, which feed the Connecticut. Twelve of the principal western rivers have an average length of nearly 3,000 miles. Of these, four have a longer course, from their sources to the Gulf of Mexico, than the Mississippi: viz. the Missouri, from the head waters of Jefferson River in the Rocky Mountains, 4,500; Yellow stone 3,900; Big Horn, 3,800; Kansas, 2,400; Mississippi, 3,300. After journeying three or four months, the rise of the Missouri had just reached New Orleans when I left, the first of July.

I can truly say, I have found only one feeling in regard to Tracts, and that, a strong desire to receive them, and an evident regret, when told that there were no more to bestow.

The call and occasion for Tracts among the Boatmen of the Mississippi and its tributaries are peculiar and urgent, and the facilities for their distribution are much greater at New Orleans than at any other spot. The Boatmen go up the river as deck passengers, from 50 to 300 in a steam boat. They are on board from 14 to 20 days, as the passage may be either to Nashville, Louisville, Cincinnati, or Pittsburgh. They are idle, having nothing to do, nothing to read. "To kill time," they resort to card-playing; the next step, (a step soon taken by too many of the Western people,) is gambling. I will here state one fact, which may show the usefulness of Tracts among these men.

Mr. B. a pious young man, was going to Louisville some time in March last, in the steam boat Olive Branch. I gave him a parcel of Tracts, requesting him to see them distributed. There were about 200 deck passengers. He received the Tracts, and within a short time after leaving port took from the parcel one or two to read himself, and offered a few to others. They paid at first little attention to the offer, being engaged in gambling and various kinds of sport. After a day or two more, they grew tired of their folly, and were willing to receive the Tracts. They became every day more and more desirous to obtain them, and of their own accord urgently pressed Mr. B. for "more Tracts." So that in about a week after leaving New Orleans, and a week before reaching Louisville, all his Tracts were gone, and many more might have been most happily employed.

For five or six months in the year, such opportunities are not only weekly but almost daily occurrences. As to a supply for New Orleans this season, I can only say, with the exception of some French and Spanish Tracts, there are none. There is a Female Missionary Society which is also in part a Tract Society, but small and feeble. The few Christians in the city are either poor, or but in moderate circumstances. The calls upon their charity for the sick, the suffering, the widow and the orphan, are numerous, constant and pressing. In these various ways their charities are called for, and cheerfully bestowed to an extent that would astonish even the more liberal and benevolent in our highly favored New England. In the great work of reforming their city, of giving religious instruction to the various classes of men of business resorting thither from all quarters, the clerks and youth generally, the mariners and the boatmen; of founding institutions, which shall affect the present and coming generations, which shall affect millions of our race in our own land and in foreign lands and onward till the end of time, they look for assistance to Christian benevolence in this part of our country. Shall they look in vain? Will not the American Tract Society, by an appropriation of Tracts to the amount of at least twenty-five dollars, give encouragement and vigour to their efforts; and thus send the word of life to multitudes who are now sitting in the region and shadow of death? Will not the Christian community at the north aid the feeble band at New Orleans in the attempt soon to be made of erecting there a MARINER'S AND BARGE-MAN'S CHURCH? Will not Christian parents in Bath, Portland, Portsmouth, Salem, Boston and Providence, remember their children when away from parental admonition, and exposed to a climate and temptations which sweep too many to an early grave? Do they not wish them, having been preserved from the perils of the sea, to render up praises in the sanctuary of God? When about to recommit themselves to its dangers, would they not wish them to ask the divine protection and guidance, that they may again meet their parents and friends in the land of the living? But I must close. I will only add, that I am thoroughly persuaded, were the wealthy, benevolent Christians at the North properly aware of the immense influence already possessed, and the inconceivable influence soon to be exerted, by that city, no efforts, no expense, would be spared, to plant the Gospel where now its sacred institutions are generally profaned, and to proclaim its truth to thousands, where now but hundreds hear them.\*

\* Of the 40,000 permanent population of New Orleans, 25 or 30,000 are Catholics; the remaining 10 or 15,000 Protestant, or rather Anti-Catholic. Among the Catholics are a Cathedral and two Chapels, one of them in the nunnery. Among the Protestants are two brick churches, one Episcopal, the other Presbyterian. The Methodist Conference are designing, it is said, to assist in erecting a house for the members of their Society. It is most earnestly to be hoped that they will. They have had preaching during the last winter. Two of the three Protestant Clergymen now there are obliged to look for support from other sources besides preaching. The other is also now President of the College of Orleans. Two of them enjoy but feeble health. The pressure and variety of ministerial labours, and the disabilities of climate, of necessity cut them off from all influence over large classes both of the permanent and passing population. To show the state of public morals it may be stated, that six licensed gambling houses pay an annual tax of \$30,000 to the State; and men of business have said that more bargains are made on the Sabbath than on any other day of the week. On that day, the stores are open; ships and steam boats are loading and unloading; troops are parading; and in the evening, the ball, the masquerade, the gambling-house and the theatre, give but too fearful evidence of moral death. Still it should be known that, since the Rev. Messrs Cornelius and Larned were there in 1817 and 1818, improvement is visible. Will not Christians pray and labour that it may speedily be universal?

## FLORIDA.

From the Mount-Zion (Ga.) Missionary. Extract of a letter from a Presbyterian Clergyman of this State, to one of the Editors of this paper, dated "St. Augustine, E. F. July 20, 1824."

My dear Brother—I know not whether you may have heard of my journey to St. Augustine, or the object of my going to that remote region. Be assured no trifling object—no pecuniary consideration could have influenced me to come hither at this inclement season of the year.

I believe my Master called me hither and I rejoice that I was obedient to his call; for I trust he has been with me, and blessed my feeble efforts among this people. I have been here more than nine weeks. Every Sabbath I have preached twice in the day and attended prayer meeting by candle light. We have two prayer meetings in which the Methodists and we harmoniously unite every week. Indeed almost every evening is a meeting for prayer, either public or private. The result, by God's blessing, has been, that a Presbyterian church has been organized and constituted here. After many meetings of those who wished to form a church for meditation, consultation and prayer, I framed a constitution and form of government conformable to our plan of discipline, which was approved by eleven persons, four males and seven females, who were propounded, after particular examination—then made a public profession of their faith, &c. and were received into membership. Deacons were then chosen and publicly ordained. And on the 20th of June, 1824, the first Presbyterian church was constituted, and the Holy Supper administered. A day which I trust will long be held in grateful remembrance by many of the inhabitants of St. Augustine. The scene was solemn. The assembly was said to be the largest ever convened here for religious purposes—composed of almost every sect of Christians—some Jews, and very many

belonging to no religious denomination at all. We also had persons of every complexion, white, red and black. A large body of the military stationed here, marched in order, and worshipped with us. Twelve persons (one more having been received) original members of this infant church, together with many of our Methodist and Episcopal brethren, and one Baptist sister, sat down together as children of the same common Father, and redeemed by the same Saviour, and cordially partook of the bread of life, and drank of the cup of salvation. Was not this a blessed sight, my brother? Do you not wish you had been with us? I assure you, I thought of you and a few others on this occasion. Assuredly the Master was with us. I do not think I ever before experienced more of the Divine presence, and I am happy to find that harmony seems to prevail, and although our meetings are very frequent, they are well attended. On Sunday last I am told all the billiard and gambling rooms were shut, and no public balls were held. Some say poverty was the cause of this; others attribute it to a better, which I trust is the true cause.

I must say that I never saw better order anywhere than here on the 4th of July. And the religious exercises observed on the Sabbath appear to have been blessed to the people; for the festivities of the following day were conducted with great order and decorum. I was requested to attend and to open a public meeting of citizens and soldiers with prayer—after which the Declaration of Independence was read by an officer, and an elegant oration afterwards delivered by another officer, both of whom acquitted themselves handsomely.

I have been about leaving this for three weeks past, but really cannot get away. Yesterday a Catholic applied to me for a Spanish Bible, but I had none. Yesterday gave an English Bible to a soldier which he thankfully received. I last Sabbath propounded a converted Catholic, who wishes to have three children baptized. These matters cannot be trifled with. I forgot to tell you that the Monthly Concert of Prayer was begun here on the first Monday of last month, and well attended then and on the first of this month."

## SUNDAY SCHOOL FACTS & ANECDOTES.

Communicated by a Superintendent of one of the New-York Sabbath Schools.

**Moral Influence of Sunday Schools.**—Two boys, who had formerly been very careless and irregular in their attendance at Sunday School, told their teacher (who inquired after their parents,) that they were going in the country for some weeks; "and are you going too," said the teacher? "No, Sir," replied the lads, "we must stay to go to Sunday School."

Some of our lads that are now apprenticed receive the strongest commendations from their masters for their steady habits and strict behaviour. They cannot be prevailed upon to go from home in the evening, but are usually engaged in reading, while their companions are idling their time at the door, or in the streets.

A LAD, who had been for a long time at a Sunday School, and had greatly reformed in his conduct, was engaged at the store of an apothecary; but his parents finding it hindered his attendance at church and Sunday School, they removed him, saying, "we cannot bear to see him lose so much by giving up his Sunday School, for the gain of his wages won't pay for all that."

**The Power of Faith.**—A girl of thirteen years old died a few weeks since in our neighbourhood, experiencing the most happy temper of mind—beautifully illustrating these words of the psalmist: "Out of the mouth of babes thou hast ordained strength;" and to the many who are disposed to gainsay such excellent displays of divine grace, we would answer in the same words of the Redeemer himself: "ye have ye never read, 'out of the mouths of babes and sucklings thou hast perfected praise.'"

A few weeks before her sickness, of her own accord, she called on a pious young woman, asked her to teach her more about the Bible, "for I am much troubled," said the child, "about my soul." This pious friend explained with simplicity, the way of salvation, and directed her to the Saviour of Sinners, telling her to go home and read the Bible. She diligently did, and was shortly so ill, as to leave no hope of her recovery. But she grew in grace and in knowledge daily, and died with the most joyful hopes, and an admirable strength of faith, saying, "she wanted to go, that she might be with her Saviour." Her love seemed boundless; and it was usual with her to say, "I love every body that loves my Saviour; I love them so much, I want to put my arms round their neck; and I want every body to love my Saviour, that they may be glad as I am." She sent for two aged persons, who had led profane lives, and exhorted them with great firmness and tenderness, as also several of her little companions. Shortly before her departure, she said to a pious friend, who often visited her, "When I am dead, tell the children to think about religion; speak to them from these words: 'those that seek me early shall find me.' A few hours before her death, she joined, as she had often before, in singing the following favorite verse of the 17th Psalm:

"This world's a dream—an empty show;  
But the bright world to which I go,  
Has joys substantial and sincere,  
When shall I wake and find me there?"

Such was the pious love, the heavenly desires of a child, young in years, but not in wisdom, verifying the prophetic truth of Isaiah—"The child shall die an hundred years old, but the sinner an hundred years old shall be accursed." At beholding so bright an example of the power of faith, what heart can fail to say, "let me die the death of the righteous."

**The Force of Early Habits.**—The following anecdote was related at a meeting of the Association of Sunday School Teachers, by one of the members, and it is a striking example of the utility of Sabbath Schools, and proves the force of habit, and may teach how highly such habits should be appreciated.

A missionary to one of the western counties of this state, held a meeting on a Sunday evening, in a thinly inhabited country. The roads were so bad, that travelling in any other way than on foot was impracticable; the difficulties he had to encounter almost disheartened him; & he began to fear that he should not do any good in so unpromising a country. When he came to the place where the meeting was held, he found a few collected together; some from a distance as far as he had come himself. As soon as he was seated, he was surprised to see a boy neatly dressed approaching, and after shaking him affectionately by the hand, he asked the missionary if he recollected him. Years had passed since they had met, and the image of his Sunday scholars, with their names, had been forgotten. Did you not, inquired the boy, teach in the Sunday school in—? and do you not remember the boy who was your class monitor? My dear James, said the delighted missionary, taking both the hands of the boy extended within his own (and pressing them as the circumstances connected with the Sunday School flashed across his mind,) my dear boy, how you have altered in looks—how glad I am to meet you here—how come you to this meeting? I had heard, said the boy, that a missionary from New York, was to 'preach here this evening; and I wanted to see if he knew any thing about our Sunday School: besides, since I used to go to school on Sunday, I would much rather attend church. So I do not know what to do with myself. I was so glad when I heard there was to be a meeting in our township once more. The surprise at meeting a Sunday scholar in this wilderness, only equalled the delight he experienced at the consciousness that one boy had, by his instrumentality, acquired the habit of attending divine worship when he had an opportunity. The

thought that he might farther advance the good work that had been founded on so good a basis, added fresh vigour to his desponding feelings, and he entered upon his duties with renewed ardour. Such an occurrence as this speaks volumes in favour of Sabbath Schools. The child might have attended at first from necessity or compulsion; by degrees he had practised until it became habitual; and when far away from the influence and commands of the Sunday School, he still retained all its habits, and that day walked many a rough mile, with the hope of hearing something of his former Sunday School, and with a desire to be present at a meeting of Christians of the same denomination, with whom he had five years before been accustomed on Sundays to associate.

[N. Y. Sunday Sch. Teacher's Mag.]

A Sunday school child who had been admonished by her teacher, was so struck with the advice given that she exclaimed, "O go to my home and speak to my father who gets drunk every day, what you have said has made me sorry for my sin, and it may make him too." The teacher advised her when she arrived at home to speak to her father of what she had heard. She did so, and the father burst into tears, and from that time altered his course, and afterwards made a good husband and a good father.—[Hillgard.]

On a very warm Sunday afternoon in August, a boy in one of our Sunday schools fell asleep during public worship. According to the rules of the school, this misfortune subjected the little fellow to the forfeiture of a ticket, which, at the close of the service, the teacher very punctually demanded. The boy having given up his hard earned reward of former good behaviour, was allowed to go home. As he was passing out of the church his teacher experienced a sharp rebuff by overhearing the sleepy lad remark to a school fellow—"I wonder my teacher took away my ticket for being asleep, when he slept himself all sermon time!"

Two boys, says a female teacher, came under my observation, one nine years of age, and the other seven. After being in the vestry, one Sunday, (where the select class is taken to receive religious instruction,) one of these boys went home deeply impressed; and, after a long silence he exclaimed, "Oh, mother! we have had the best time in the vestry to-day we have ever had!" His mother asked, "What has your teacher been telling you to-day?" "Many good things, mother; but what most affected my heart was this:—the teacher told us that when the Lord first convinced him of sin, and he felt the need of prayer, he durst not be seen bending his knees in his father's house, but was obliged to go into the fields or stack yards to pray. Oh! I thought, what a bad boy I must be to pray so little, when I have nobody to hinder me, but might pray in any part of the house I please." These two boys met twice a day to pray together: at half past eight they meet and pray till nine, and at half past twelve and pray till one o'clock, in a garret, by themselves. One day, I, in silence, slipped up to the door unperceived by them. They first sang a hymn, and then knelt down, and one of them prayed as follows:—"Oh Lord! we have, indeed, been bad boys, but for Jesus Christ's sake forgive us: may we do so no more. Pardon our sins—but pardon them now; and make us happy in thy love. O Lord, bless our teachers—may we and they meet in heaven, at last, to praise thee forever. Amen."—Then after singing another hymn, the other prayed:—"O Lord, we have had hearts but for Jesus' sake, take them away and give us new hearts to-day: may our minds not wander upon our play, nor anything that would grieve thee. May we keep from all bad boys, and do what our parents bid us. May we love and serve thee all the days of our life, and go to heaven when we die, for Jesus Christ's sake. Amen." [Lond. Tea. Mag.]

## INTERESTING MEETINGS AT LONDONDERRY, N.H.

**General Association.**—The General Association of Congregational and Presbyterian Ministers, was organized on Tuesday, by the choice of Rev. JOHN H. CANTON, D. D., Moderator, Rev. PHILIP COOK, Scribe, and Rev. JONATHAN CURTIS, Assistant Scribe. The narratives from foreign bodies were generally of a cheering nature, although in the churches in this State, a lamentable degree of declension evidently prevails. In addition to the usual business of this body, measures were taken with a special view to promote the religious instruction of the rising generation, and to secure the united efforts of Christians, in this important work. A Sabbath School Union, to extend through the State, Auxiliary to the American Sunday School Union, and a Bible Knowledge Society, for the promotion of Bible Classes, upon the distinguished and efficient plan of Rev. Mr. Wilbur, were organized and the officers chosen. The plan is so laid, in the formation of these Societies, as to bring their influence, it is hoped, into immediate operation. The important objects of the Colonization Society were also presented for the consideration of the General Association, in a feeling and instructive address by Dr. AYRES, Agent of the Society. Dr. Ayres having been closely connected with the Society during most of its operations, having been several times to Africa, having superintended the planting of the Colony, the care of it in its infancy, and become acquainted with the natives around it, and in the interior, was enabled to state from his own personal knowledge such facts as were calculated to impress the minds of those present with a sense of their obligations to aid the Colonization Society in their attempt to meliorate the condition of the African race. The Association passed a resolution favoring his object. The sermon before the Association was preached by Rev. Mr. ROWELL, of Cornish, & a collection was taken for the benefit of the Widows' Charitable Fund, amounting to \$20 75.

**Bible Society.**—The President of the Society being absent, His Excellency DAVID L. MORRILL, 1st Vice President, was called to the Chair. The Report by the Secretary, Rev. Dr. Church, as usual, presented many important facts respecting Bible operations. After the reading of the Report, a motion to accept and print it, was made by Rev. Mr. WEBSTER of Hampton, and seconded by Hon. JOHN VOSE, of Pembroke. These gentlemen addressed the meeting. Rev. Mr. CURTIS followed them with a few brief remarks, in which he took occasion to relate an incident happily calculated to illustrate the beneficial effects of the gratuitous distribution of the Holy Scriptures, and which produced a pleasing effect upon the audience. A resolve, designed to promote the formation of Bible Associations, especially among females, in all our towns, was offered by Rev. Mr. EDWARDS of Massachusetts, and seconded by Rev. Mr. SPRING, of New-York, followed by some brief remarks. A collection was taken amounting to \$49 69.

**Missionary Society.**—His Excellency DAVID L. MORRILL, President, in the chair. The Report was read by Rev. Mr. BURNHAM, Secretary. The Secretary with his usual clearness exhibited the desolations of our State, presented a brief view of the numerous and pressing calls for missionary aid, and powerfully urged the claims of the Society, and the necessity of increased and persevering efforts to build up the desolations of former years, and save from utter extinction the feeble and destitute churches in our borders. The Missionary Sermon before this Society, was preached by Rev. Mr. COOK, of Acworth, and a collection received, amounting to \$74 17.

The Sacrament of the Lord's Supper, was administered at the close of the Missionary Sermon, from 6 to 700, united in celebrating the death of their Divine Saviour.

**Occasional Exercises.**—Rev. Mr. EDWARDS, of Andover, Mass., preached on Tuesday evening, Rev. Dr. SPRING, of New York, on Wednesday

evening, and Rev. Mr. GREEN, of Boston, on Thursday evening. Prayer-meetings were attended on the mornings of Wednesday and Thursday, at 6 o'clock. [N. H. Repository, abridged.]

## BOSTON RECORDER.

SATURDAY, SEPTEMBER 13, 1824.

Facts collected from the N. Y. Mis. Register.

UNITED FOREIGN MISSIONARY SOCIETY.

GREAT OZAGE MISSION.—From Rev. Mr. FIZLEY, June 25, 1824.—In my residence with the Osages last spring, I had an interview with more than twenty of the Pawnee Mahaws, who reside near the heads of the Kansas and Arkansas rivers, probably nearly three hundred miles from this place. They came with a desire to prepare the way for a treaty of peace with the Osages. They travelled on foot, covered with their Buffalo robes. The Osages met them in the Prairie, riding upon their horses, at full speed, with long cudgels in their hands. The poor Mahaws appeared to be exceedingly affrighted, and their first salutation was suppliant, and to me affecting beyond description—first with a gentle shake and pressure of the hand, and then with their arm around the neck, bringing you gently to their bosoms. They were then surrounded by the Osages, and conducted to their town, where the ceremonies of a friendly reception were performed. There is a class among the Indians called the *Cheshoes*, whose lodges are sacred as respects the stranger and the enemy who can find their way into them—not very dissimilar to the ancient city of refuge. That they may pass safely through the town, and mingle with the rest of the people, a ceremony is to be performed by another class, called *Punkaws*. When the strangers are seated, the Punkaws take about a tea-spoonful of water, and put it into their mouths. This having been thrice repeated, a small portion of food is applied in the same manner; and another person comes forward with oil to anoint their heads, feet and limbs. They are then considered as free to go where they please among the people, now, however great their enmity, daring to violate this national pledge of faith, while the strangers remain within their limits. Sometimes, however, they follow and kill them when beyond their limits; and this is considered lawful, if a full and perfect peace be not established.

From Rev. Mr. Montgomery—June 22, 1824.—Nothing considerable has been done in preaching through an Indian interpreter, in consequence of the unsteady and difficult disposition of the only individual who could serve us. As several years will yet be requisite to prepare us to speak, with the desirable readiness, it would certainly be greatly important to have in the mean time, an interpreter who is competent and trusty. In other circumstances, much might have been done by translating select portions of Scripture, prayers and other pieces, which could be read long before a person was qualified to speak. But the selfish and perverse disposition of our English interpreter, renders it exceedingly difficult to obtain any thing of this kind from him. Intelligence is just received, that the leaders in the recent outrage have been given up to the commandant at the fort, and have been sent off in irons, to Little Rock, for trial.—This event cannot but have a salutary influence on the minds of the Indians, and the tranquility and success of the mission. We are also informed, that Belle Viseau and others, who were deputed to accompany the Pawnee Embassy to their village, have returned, much pleased with their reception. A peace has not been absolutely concluded, but efforts are to be made on both sides, to prevent fighting during the summer, and a general Congress, I believe, all the Pawnee towns, with the Osages, is to take place in September.

Mr. Montgomery's Journal. May 5, 1824.—The fact that seven respectable men, with their families, have left the village, and associated themselves with the Missionaries, from a declared preference of civilized life, cannot but make some impression on the minds of the Indians; whilst the degree of steadfastness and skill which they have manifested in their work, and their peaceable and orderly deportment, go far towards evincing the practicability of converting the Osages into an agricultural and civilized people.

Interview with an intelligent Osage.—May 11.—While reading a prayer to a few individuals, Nunkee Oharke, brother of the late Big Soldier, observed, that the instructions of the old men were the cause of the bad sentiments held by the Osages, and gave this account of their mode of inspiring the youth with the love of war. They relate that a great while ago, an Osage boy killed a bird with an arrow, and after picking off the feathers, showed it to some old men, and inquired whether it was a good thing to kill birds. The old men approved of what he had done, and encouraged him to proceed. They further told him, there were men whom they should kill in like manner, and advised that the young men should adopt the disposition of the voracious birds and animals, and carry their skins with them when they went to war. Nunkee Oharke states that his fathers exhort their sons strongly to go on war parties, and that the young men become more savage in their sentiments, by every successive exploit which they perform. But there is another cause, of a still more melancholy nature, which he considers as having an important influence.—He says when men are about to die, they always endeavor to excite their relatives to revenge their death on their enemies, that they may not get alone into the invisible world. This is done, as well on occasions of death by natural disease, as when it occurs in battle. After adducing the recent instance of his brother, N. O. asked, Where is the Osage who dies without making bad talk to his sort?

Osage Customs and Prejudices.—It is customary with the Osage women, in the first paroxysm of grief, to cut off their hair, mutilate their eyes, and put off their good clothes, and for several mornings and evenings to make loud lamentations.—The men differ from them only by letting their hair grow. There are in the villages in this quarter, about thirty one bunches of feathers, the possession of any one of which, carrying it in state to any lodge, which he may choose, has the privilege of taking

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all the property he can find. This is done only once by the same individual, the party suffering has the right of reimbursement from some other lodge.

**Interviews.**—May 17.—In our interview with these people, we often meet with ingenious and even just sentiments. Our friend Oharke, observed, to-day, that "it was for us to say we pitied them, but really to do so was difficult. For Indians to tell lies was no more difficult, but for white people to do so was very bad." "What among things, laying religious things aside, afforded us the greatest degree of happiness?" The answer of this man's disposition, and the cheerfulness of his deportment, would bear comparison with those of the most amiable characters of civilized society. O that his mind were enlightened and sanctified by the grace of God!

**CATAWAS MISSIOX.**—April 7.—Having suffered so much inconvenience for the want of a room, we feel thankful to see, this morning, several carpenters commence the remainder of the Mission House. Living as we have, since December, with so large a family in so small a house, has been attended with many evils, as well as making the work much harder for the sisters.

**Precious for the school furnished by the Indians.**—April 23.—Attended a council of the Chiefs this afternoon. Part of the business was to consult respecting building a meeting-house, and like many societies, there is a division among them respecting the site of the building. The Buffalo chiefs have to-day sent seventeen bushels of corn for their children. Our Indians have not done so much as was expected. They have brought about twenty bushels of corn and six small hogs. A few of them are able to do something for the support of the school; the others are very poor.

May 24.—Forty-eight precious immortals are already under our charge. We do feel a love for these children of the forest, and earnestly pray, that we may be faithful to them. Although we have not seen such fruits of our labours as we would wish, yet we are not discouraged. We know that God will grant a blessing in due time, if we are faithful and faint not. Two of our boys have been very serious for some days. They say they feel that they are sinners, and are very unhappy in their minds, because they have sinned against a holy God. May their convictions be deepened, and become so pungent, that they can give themselves no rest till they are enabled to rejoice in a Saviour's love.

**Marriage of a couple.**—Sat. June 5.—Yesterday, the Chiefs and the Warriors of the Christian party, and some of the Pagan Chiefs, with many women and children, assembled at the Mission House. After preaching a sermon, Br. Harrison proceeded to perform the marriage ceremony. A precious couple, seven of these interesting people presented themselves. Fourteen chiefs and warriors bound themselves to be faithful in observing the marriage contract.

**Want of Female Assistance.**—Here we have a family of fifty children, four adult males, and only three females, some of whom are in feeble health, to take the whole care, do the whole work of making and mending clothes, washing, baking, and constant cooking! Yes, these devoted sisters cheerfully labour from day to day, feeling much of the time as though they should sink with fatigue, and yet all the necessary work cannot be done. There are scarcely any common families of as many adult members, as in this mission family, but have as much female help. Who then would do all the work for these fifty children? Little do the public realize the labours, fatigues, and trials of the missionary; and yet there is a happiness connected with it rarely known in most other situations.

**Interesting state of the School.**—July 5.—We were not a little gratified to notice, last evening, that some of the boys had retired to a room by themselves for prayer. There, supposing they were not heard by us, they fervently offered four prayers to that God, who will not despise the prayers of red children. Almost daily do we hear the sound of some Indian child. Oh! may the prayer-hearing God grant them a true spirit of prayer.

**Visit from a Clergyman.**—July 20.—Our hearts have been much gladdened by a visit from a dear Christian minister, from the South. He came on Saturday evening, and spent the Sabbath with us, and part of Monday. A number of Indians, and quite a collection of whites assembled at the Mission House to hear him preach. His stay with us was indeed an interesting season, and we trust, profitable to our souls. He had visited other missionary stations, particularly Brainerd, and gave us much interesting intelligence. Respecting the school at Brainerd, and the general improvement of the Cherokees, he informed our Chiefs, which very much encouraged and animated them: He left the following note, accompanied with a ten dollar bill:—

"July 19, 1824. Abraham Van Dyck, Esq. of Catawack, New-York, having presented the writer of this with a small sum for his own use and disposal, he rejoices in this opportunity of expressing a wish, that many hearts may be as highly gratified as his own, by a visit to this dear mission, and that their hands may be opened to give. In testimony of this, Brother Thayer and his worthy associates will please to accept ten dollars."

"NICHOLAS PATTERSON."

**FEMALE INDIAN MISSIONARY SOCIETY.**  
At Creek Path, a station in the Cherokee nation, under the care of the American Board of Commissioners for Foreign Missions, a Female Missionary Society has been formed, in which there is no other white female except Mrs. Potter, the wife of the missionary. They appropriated the small sum they collected last spring, \$9, 95, to the Oage Mission on the Arkansas. On motion to do this was offered by a Cherokee woman, a member of the church, who observed, "The Bible tells us to do good to our enemies, and I believe the Oages are the greatest enemies the Cherokees have." A half guinea of the same sum was presented to the Society by Catherine Brown, before her death.

**EXECUTIVE COMMITTEE OF THE AMERICAN TRACT SOCIETY.**  
A meeting of the Executive Committee of the American Tract Society, will be held at the General Depository on Tuesday the 21st inst. at ten o'clock A. M. J. EDWARDS, Clerk Ex. Com.

## BENEFITS OF DOMESTIC MISSIONS.

It is but three years since the *N. Carolina Baptist Missionary Society* was formed. Seven missionaries are now employed, beside a General Agent. There are twenty-six Auxiliary Societies in the state, and contributions are received from several churches beside. The receipts of the last year were \$1384. Thus the great body of the denomination are brought to act unitedly, and of course efficiently, on the dark and destitute portions of the State. The consequence is, that "more than 2500 souls have become the hopeful subjects of regenerating grace, and the cloud of mercy yet continues to distil its gentle showers." Would God that Christians of every denomination were alive to the interests of the many thousand souls that are perishing around them. Let no one denomination condemn another for its zeal, but let all emulate more than they do, the example of primitive saints—of the Reformers—of the English puritans—and of any modern sect, whose doctrines are pure, and whose conduct shows, that they believe the Gospel to be from God, and the souls of their fellow men to be precious enough to justify any and all sacrifices for their deliverance from the bondage of corruption. A holy rivalry like this, would soon extinguish the firebrands and blunt the arrows thrown into the church of God by her enemies.

The importance of Domestic Missions is shewn also in the following extract:

"The Baptist church in Stockton, Chautauque county, is not only destitute of a pastor, but the minds of several of the scattered members had been poisoned by a Socinian, and the happiness & visibility of the church were thereby threatened with shipwreck. Under these discouraging circumstances our missionary visited them—reasoned with them—preached from house to house—and then having convened the church, he says, 'I addressed the members for half an hour on the importance of entering upon an investigation of their situation with a becoming sense of dependence upon God; I pressed upon them the importance of having righteous sentiments, especially in relation to our dear Saviour who died for us.' I stated the awful consequences which must result from the denial of Christ's divinity, and appealed to them whether any thing short of an infinite atonement could save such sinners? After this they began to relate their minds to each other. One and another, and another, could not have the atonement less than infinite, because they did not see how such great sinners as themselves could be saved; and before the close of the meeting they all seemed melted into the same sentiment, that Jesus Christ is the true God, and eternal life. I think this was one of the best meetings I ever saw—not a single dissenting voice—all craved the privilege of moving forward with the church. Here we ended, and sang, and prayed, and blessed God.'"—[Report of N. Y. Baptist Soc. 1824.]

## BAPTIST MISSIONS IN NEW HAMPSHIRE.

\$540 have been expended the past year—90 weeks missionary service have been performed—and 14 missionaries have been employed, besides a General Agent, who has spent six months in visiting associations, preaching and collecting subscriptions. The Report remarks, that the Society has enjoyed the peculiar smiles of the Great Head of the church; that sinners have been convicted, saints comforted, and churches regulated, strengthened and enlarged.

## EPISCOPAL EDUCATION SOCIETY.

At a recent ordination in Petersburg, Va. a collection was made during the services for the funds of this important and flourishing Society, amounting to \$61, 71. In the afternoon of the same day, a highly respectable assemblage of ladies met in the church, and formed an Auxiliary Society, which it is expected will pay into the Treasury about \$50 annually.

Last Easter Monday, a number of ladies connected with Christ Church, Alexandria, formed themselves also into an Auxiliary Education Society. Several valuable additions to the library of the parent Society, have been made by private liberality. Thirty-eight volumes have been given by Mr. G. W. Harrison, of Petersburg, and about the same number by W. H. Fitzhugh, of Ravensworth.

## YOUNG MEN'S BAPTIST EDUCATION SOCIETY.

### Providence.

This Society consists of 49 members, who pay each, one dollar annually. Two have made themselves life members by the payment of ten dollars each. Why are not "Young Men's Education Societies" more extensively formed? Is there any work of benevolence more important and interesting in itself? Is any work of benevolence more appropriate to the youthful classes of our community? "I have written unto you young men, because ye are strong."

## SABBATH SCHOOLS.

At Bluehill, Maine, the Sabbath School has been in operation eleven Sabbaths—the number of scholars has varied from 7 to 42 at a time, tho' 66 names were enrolled. The total amount of recitations of hymns, verses from the Bible, answers from catechisms and Scripture questions, was 8,222.

At Sullivan and Goldsboro', five schools were established, and continued from eleven to fifteen weeks. The whole number of scholars 191—recitations from the Bible, &c. 40,000. Some instances of special seriousness have been witnessed, and much precious seed has been sown. May the harvest be plentiful.

## LEXINGTON, KY. FEMALE TRACT SOCIETY.

This Society was organized in September last. In November \$40 were forwarded to the Agent of the American Tract Society, for the purchase of Tracts, together with a request for the location of a depository in L. The Tracts were received and most of them distributed.

It is a pleasant circumstance characterizing this Society, that most if not all the different religious sects in L. are united in it. An Episcopal clergyman offers prayers in a Presbyterian church at the annual meeting—and a Baptist and Presbyterian each address the Society, and urge its duties and claims on public support, while a Methodist minister closes the interesting season with prayer.

**Reflections on the Meeting of the Lexington Union Female Tract Society.** By an Observer.

I hail the existence of this Society, as one of the evidences that the Redeemer will not give up his interest in Lexington and its vicinity. This Society is, in the eye of the world, a little thing; but it will be found to be a great thing when "empires and worlds will want wealth to buy."

Not a year ago a plan was formed to erect in

Lexington a New Theatre, upon a commanding scale;—and I recollect how I was discouraged when one evening it was with difficulty I could get fifty cents from this and the other professed friend of the Redeemer, for a charitable purpose; but was informed of this and the other man of the world who had subscribed most cheerfully his Fifty Dollars to build a new Theatre.

But mark the result. The great playabout the theatre is gone to the winds. The foundation which was dug, is filled up; and what of the foundation was laid, is *erased*. But our little Tract Societies, and Missionary Societies, and Education Societies, exist; and the blessing of Heaven rests upon them: And the good which is produced by them, is like the dew which is produced by rain and the dew of heaven, and will be equally lasting.

The active members of a Tract Society co-descend to become *beggars*, in order to do good; and they are treated as beggars by many to whom they make application. Our Lord himself was thus treated. When he went about doing good he was despised and rejected and crucified by the very men to whom he was doing good. Ye know brethren, the grace of our Lord Jesus; that tho' he was rich, yet for our sakes he became poor, that we through his poverty might become rich.

We cheerfully comply with the request of the Association, and give place to the following Resolution. The respectability of the body from which it comes—the importance of the objects suggested to the consideration and prayers of Christians—and the fact, that there is thro'out the country a growing sense of dependence on the good Providence of God for giving us rulers after his own heart, will, it is believed, induce many to remember the second Wednesday of November next, and unite their prayers not only for the general out-pouring of his Spirit, but for his particularly interposition in favor of the interests of religion, at the ensuing election of a Chief Magistrate of the Union.

**Resolution of the Saluda Baptist Association in South Carolina, entered into August last.**

"Whereas it hath pleased Divine Providence to afflict the section of country in which we dwell and many other parts of our land with a distressing drought, thereby blasting the expectations of the Farmer, and threatening great stress in the scarcity of provisions; and whereas great spiritual declension is now experienced our churches, in consequence of which the way of Zion mourns, and few come to her solemn assemblies. And whereas great agitation pervades our country generally in relation to the choice of a President for these United States: Therefore Resolved, that the second Wednesday in November next be set apart as a day of fasting, humiliation, and prayer, on which our churches are requested to assemble at their respective places of worship for the purpose of humbling themselves under the mighty hand of God for the affliction in the drought and in the spiritual declension of his people; to the end that he may be pleased to sanctify these awful visitations of his hand to his children and to the community at large, in teaching them more fully their dependence on him, and his fully in departing from him, and that he may be pleased graciously to revive his work among us and every where else; and that he may also mercifully pleased to still the commotion that are produced by contending parties in favor of their respective candidates for the presidential chair and guide the minds of the people in the choice of a President, so that with one heart and with one voice, the citizens of these United States may select the most suitable man and the one most approved of God for the high, dignified and responsible office of Chief Magistrate of this highly favored country."

## REVIVAL OF RELIGION.

Extract of a letter from R. D. Dunbar, dated Nobleboro' (Me.) Aug. 18, 1824.

I have now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. This work of God has been deep, silent, and progressive.

The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is ninety-two; and am happy to say that every one of these, from the least to the greatest, continue to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some case 2, 3, and 4 children in a family, have been baptized together.

About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pillsbury is the pastor; and for upwards of three months, progressed with much greater rapidity than it did amongst us. The number baptized by Elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation.

[Baptist Mag.]

**YALE COLLEGE COMMENCEMENT.**  
Wednesday last was the Annual Commencement of Yale College at New-Haven. "Although it rained incessantly through the day," says our correspondent, "the house was crowded with gentlemen and ladies (many from abroad,) of the first respectability. The exercises were uniformly good; none were below indelicacy, and the greater part much above it. The elocution was distinct, natural, and sufficiently loud, with a few exceptions, to be heard easily in all parts of the house. The subjects and character of the pieces were judicious, and adapted to make useful impressions. The style of the oratory was appropriate, easy, and graceful."

Sixty-eight young gentlemen, alumni of the institution, were admitted to the Degree of A. B. The degree of M. D. was conferred on 16 Alumni of the Medical Institution of Yale College, and the Honorary degree of M. D. on Andrew Huntington, Noah A. Lacy, Timothy P. Beers, Allan Hyde, and Henry Mitchell, practising surgeons and physicians. The Honorary degree of A. M. was conferred on the Rev. Elisha Cushman, Rev. Elijah Hedding, Rev. Amos Todd, Rev. Heman L. Vail, and Rev. Andrew Palmer.

The degree of L.L.D. was conferred on the Hon. Smith Thompson, Associate Judge of the Superior Court of the United States, and degree of D. D. on the Rev. Thomas Carleton Henry, of Charleston, S. C.

On the day before the Commencement, the Rev. Carlos Wilcox delivered a poem before the Phi Beta Kappa Society, which was much admired, and will soon be published. Professor Fitch of Yale College is appointed to deliver the poem at the next Anniversary, and Mr. William C. Bryant is his substitute. The Hon. Judge Gould of Litchfield, is the orator for next year, and James Hillhouse Jun. Esq. of this city, is his substitute. The Hon. James Hillhouse Sen. & Samuel F. Morse, Esq. of New-Haven, were elected honorary members of the Phi Beta Kappa Society. [Observer.]

## MIDDLEBURY COLLEGE COMMENCEMENT.

August 18th. The following young gentlemen, Alumni of the College, were admitted to the degree of Bachelor of Arts.—Mervin Allen, Calvin Butler, Joseph T. Clark, Charles Cleveland, Isaac Cummings, Nathaniel A. Fullerton, Lyman Gilbert, Harley Goodwin, Solomon Hardy, Azel Hayward, Frederick A. Hubbell, Cyrus Hudson, Cephas H. Kent, Rial Lake, Arthur Latham, Elijah W. Plumb, Frye B. Reed, Jacob Rice, Alvah Sanford, Otis Smith, Amasa Stewart, John Storrs, Bradford L. Wales, Ralston A. Watkins. Rev. Uziah C. Burap, Rev. Dana Clagge, Rev. Josiah F. Goodhue, Silas H. Hodges, John Foot, Amasa Moore, Alumni of the College, were admitted to the degree of A. M.

Thirty-four gentlemen from the Vermont Academy of Medicine, connected with Middlebury College, were admitted to the degree of M. D.

Col. Royal Turner, an Alumnus of Harvard University, and Rev. Horatio A. Parsons of Williams College, were admitted ad eundem to the degree of A. M.

The Honorary degree of Master of Arts was conferred on Dr. Jonathan Wales, Robert Temple, Esq. Ephraim Paddock, Esq. Joseph Battell, Esq. Rev. Joel R. Arnold, Rev. Eli Hunter and Rev. Amos Drury.

The Honorary degree of M. D. was conferred on Doctors James Spaulding, Edward Lamb, Samuel Head, and Jeremiah Van Rensselaer.

On the evening previous to commencement, the declamations by candidates from the three lower classes of under graduates, for the Parkerian Premiums, were heard and the premiums awarded as follows:—The three first to E. D. Kinne, S. H. Keeler, and J. B. Preston. The three last to A. Root, W. Y. Warren, and J. Wild.—Com.

We understand, that on the afternoon of Tuesday next, the day preceding the Examination, there will be delivered before the *Rhetorical Society* in the Theological Seminary at Andover, four orations and a poem:—one of the orations by an honorary member. In the evening of the same day, an address will be made to the Society of Inquiry respecting Missions.

"Junius" is inadmissible. If the difficulties he finds will not yield to the more intense application of his own mind, he will do well to propose them to some of the stronger minds around him.

## POLITICAL.

### FOREIGN.

**Paris, June 19.**—Moscow is gradually rising from its ruins more regular and more fine; but it has lost its ancient Asiatic Physiognomy. It now resembles the other capitals of Europe. In 1805 it contained more than 1500 gardens, and in 1812 it possessed 9158 houses, of which 2567 were of stone, and 6591 of wood. In 1820 it had 1020 gardens, 8000 or 9000 houses, 6 cathedrals, 21 convents, 267 Greek churches, and 7 belonging to other forms of worship. Before the fire, it contained, in winter, 312,000 inhabitants, whereas at present it has not more than 200,000.

**July 15.**—It appears from a document published by the German Journals, that Russia has at this moment 950,000 men under arms. Of this number, 677,500 men are in active service.

**French Navy.**—In no nation in Europe are their Naval Affairs prosecuted with more noiseless perseverance, and on the most extensive scale, than in France. And we have an instance before us, that no nation is more cheerfully provided for. In a late proceeding in the French Chamber of Deputies, on the Budget, it was announced that in 1823, the Expenditures of the Navy exceeded the appropriations by no less than fourteen millions of francs; yet the deficiency was granted without opposition or debate.

### Condition of Ireland.

By the late arrivals it appears that a very distressing famine prevails in the district of Galway in Ireland. The Lord Lieutenant sent a gentleman to inquire respecting the truth of the different representations which had been made to him. This gentleman, who was a man of compassion, was almost overwhelmed with the shocking spectacles which he witnessed, and he sent an express for a quantity of oat-meal to keep the people alive. It is stated that the "Commissary General could not sustain himself; he was unmaned; the tear of pity ran down his cheek; every shilling which he and his associates possessed was instantly distributed to stay the hand of death."

Our readers may perhaps inquire the cause of this distress, and ask whether the clouds have withheld their rain, & blasting and mildew caused a general desolation. None of these can be mentioned. At the height of the distress there was sustenance in the neighborhood, but money was wanting to purchase it. The oatmeal is shipped off "to London to feed pigs," while the Irish peasantry are left to suffer and perish. Their landlords spend their rents in a foreign land. The Established Church must have her dues; the Roman Catholic Clergy, to whom the people are attached, they will not abandon, and the British Government has an armed force for the preservation of the tranquillity of its loving subjects!

**Musquito Shore.**—In Guatemala, there is a nation called the *Musquito* Indians who were governed by a King, who was a Christian and a patron of Missionary Societies. His death, which was recently announced, was, it appears, instigated by his Queen, who with the assistance of two of her Nobles, strangled his Majesty in one of his naps, and threw his body into a pond. Suspicion of foul play having excited inquiry, the Queen and her associates were tried, convicted of the crime, sentenced to be hanged, and were executed; her Majesty acknowledged the justice of her sentence, and confessed that she was instigated to the deed by a foreigner. These Indians are strongly attached to the British settlement at Honduras, and take no measure without consulting the British superintendent of the Colony. The throne is elective; and the brother and cousin of the murdered King are candidates for it. The children of the head men of the nation are educated in England. They can muster 2000 warriors, and the neighbouring tribes are tributary to them.

**CAPTURE OF PIRATES.**—New-York, Sept. 8.—Capt. Wolf in nine days from Havana, furnishes the following gratifying intelligence:—On the 20th Aug. Capt. Graham, of the British sloop of war *Icarus*, hired a launch, which, with his two boats, he manned with nearly his whole crew, and were fitted out with such expedition, that they passed the Moro the same day, and proceeded in search of a piratical vessel heard of. On the 21st at day-light, the boats reached the piratical station, (*Key Blanco*) in the bay of Honda, where they saw a schooner and a sloop, one manned with fifty, the other twenty men. The boats pulled hard for the vessels when most of the pirates took to their boats, and the rest jumped overboard, and made for the shore. The boats promptly followed, and killed six of them as they landed.—The rest fled to the woods. The boats then took possession of the schooner and sloop, and also the brig Henry of Hartford, Captain Rhodes, was with his crew, 7 men, were in such a state of debility from hunger, thirst and cruelty, as not to be able to articulate a word. They also found twelve vessels burnt to the water's edge, and horrid to relate, ascertained that their crew, amounting to one hundred and fifty persons had been murdered. On the 26th, the boats returned to Havana, towing in the schooner and sloop as prizes. Some papers were found on board the Henry, which it was expected would lead to valuable discoveries.

**Execution of Pirates.**—Jamaica letters of the 23d July announce, that twenty convicted Pirates were to be executed that day; and that the jails were filled with others for trial.

**Martinico** is reported to be in a very troubled state. Several coloured persons have been condemned to death by a Court Martial and executed. Numbers have been banished. The garrison of the line consists of 2500 men. Guadaloupe has 3000. The naval force at Martinico consists of a 74, and a sloop of war.

**Splendid Cathedral.**—A Catholic Church is in erection in Montreal, to be of the length of 255 feet, by 134 broad. It is to have six towers, 300 feet in height, twelve entrances, and seven altars. The corner stone was recently laid under a discharge of artillery. This is a new mode of consecration.

## DOMESTIC.

**FLORIDA.**—St. Augustine, Aug. 14.—St. Augustine is delightfully situated on a peninsula formed by the Matanzas and the Sabastine rivers, with an open view of the sea. It contains about 260 dwelling houses, a Court House, a Council

House, a Roman Catholic Church, and a building called St. Francis Barracks, now elegantly fitted for military quarters. There are shoemakers, Tanners and Carriers, Tailors, Carpenters, Stone-masons, Bricklayers, and other mechanics and artisans, who manufacture what is necessary for domestic use. No census has been taken of the population since the treaty, but it is believed the number of inhabitants is about 1800. A few planters reside here, who have plantations of great value a small distance from the city, but the chief revenue arises from the export of oranges to Charleston, and other places. The St. Augustine oranges bear a superior character for excellence above others, either of domestic or foreign growth; and this preference will continue to increase beyond the possibility of supply, unless the people pay a greater attention to this productive source of revenue than they hitherto have done. Besides the Roman Catholic congregation there are Episcopalians, Methodists and Presbyterian Societies, which though small in numbers will by-and-by render our associations pleasant as regards religious privileges, and, with our teachers, insure an advancement in instruction and morals. The advantage of St. Augustine for health, has too often been tested to need much to be said about it.—We believe there is not a spot on the globe, which has the advantages of the purer air, and where local diseases are less known. From these diseases the deaths will not average one in a month. For the last six months we are sure that we have not gone beyond this average.

**More Emigrants to Hayti.**—On the 8th inst. the brig Strong sailed from Baltimore for Cape Haytien having on board twenty-one emigrants;—19 adults and two children. They went off in good spirits, amid the acclamations of themselves and friends.—The Emigration Society of New York have contracted with Mr. N. G. Minturn, owner of the ship Concordia, to carry emigrants to Hayti, and a ship load are already engaged.

**American Cottons.**—Large quantities of our cotton goods have been sold of late and shipped to South America. For the last year there have been great numbers of South American gentlemen among us making very heavy purchases. This should excite the industry and pride of our manufacturers, that we may not only supply South America, but give to our goods a character that shall place them above those of other nations.

By a late law of the Legislature of Ohio, it is made the duty of the master, at the expiration of the service of an apprentice, to furnish him (the apprentice) "with a new Bible and at least two suits of common apparel." *Alex. Herald.*

**Murder.**—In a quarrel among some workmen on a bridge at Mill Creek in the vicinity of Cincinnati, John Gifford, said to be a native of the State of New-York, was killed by Adam Smith, another of the workmen.

## City Affairs.

On Monday, the Committee on Faneuil Hall Market reported that their arrangements were so far made, as to admit of commencing the erection of the New Market House immediately. A plan of the building was also submitted, the expense of which was estimated at \$75,000.

At the Municipal Court of this City, on Monday last, John Shales, and Nancy, his wife, who had been previously convicted of the offence of keeping a Brothel in *Elletts-Street*, were sentenced to pay a fine of two hundred dollars, and to recognize with surety for their good behavior;—and in case the fine should remain unpaid for ten days, they were, in lieu of the above, to be confined to hard labor in the house of Correction for six months.

## DEATHS.

In Boston, Mrs. Celia Sigourney, widow of the late Mr. Peter S. 74; Mr. Christopher Porter, 35; widow Mary Myron, 31; Mr. David W. B. Brown; Harriet Knight Badger, 1 y.; Mr. Henry Putney, 21; Mrs. Mary Gray, 87; Mr. Cornick Rooney; Mr. Benjamin Mecum, 52; Mr. Benjamin Porter, 38; Mr. Joseph Davis, Jun. 46; Eliza A., child of Mr. Thomas Bradley, 9 mo.; Mr. Nicholas Codd, a native of Ireland, 70; Miss Eliza Chandler, daughter of Mr. Oliver C. 16; widow Zebiah Glover, 80; Mr. John Edwards; Mr. Samuel Storey; Lucy Quincy Tarbell, daughter of Mr. Thomas T. 6.

In Charlestown, Phineas, son of Mr. Joseph Underwood, 15.—In Newton, Mrs. Anna Homer, consort of the Rev. Jonathan H. of that place.—In Roxbury, Mrs. Lucy, wife of Capt. Samuel Brigham 50; Mrs. Mary, consort of the late John Williams, Esq. 80.—In Dorchester, William, son of Wm. Tolman, 20 mo.; Miss Zeruah Davenport, daughter of Mr. Ephraim D. 16.—In Salem, Mr. John Pitman, 43; Mr. William Kirkpatrick, a native of Ireland, 28; Capt. Jeremiah Shepard, 42.—In Cambridgeport, Miss Eliza Penn, 13, daughter of Capt. William P.—In Weymouth, Lt. Fr. Cushing, 74, a revolutionary officer.—In Danvers, Mr. Peter Smothers, 50.—In Lynn, Mr. John Lilly Moulton, 43.—In Wenham, Capt. John Moulton, 60.—In Newburyport, Mrs. Esther Andrews, 84.—In Dartmouth, Mrs. Polly Shepherd, wife of Nathaniel S. 22.—In Stoughton, Mr. Jesse Smith, 95.—In Taunton, Sally Ann, daughter of William A. Sprout, Esq.; Valentine, daughter of Mr. Samuel A. Collins; Lydia Ann, daughter of Mr. Asahel Hackett, jr.; Mr. Peter Hack, 85.—In Plymouth, Capt. Stephen Churchill, 82; Mr. Thomas Morton, 76.—In Exeter, General Stephen Whitman, an officer of the revolution.—In Fairhaven, Mrs. Lucy, wife of Mr. Allen Taber, and daughter of Capt. William Nye, 20.—In Western, Capt. Mathew Watson, 85.—In Worcester, Miss Hannah Bellows, 45.—In Leicester, widow Sarah Earle, relict of Mr. Robert E. 78.—In Southampton, Dr. Sylvester Woodbridge, 70.—In Ashby, Mass. Aug. 29, Carlton E. Putnam 13 mo.; Sept. 11, Jane B. Putnam, 2 y. 9 mo.

In Portsmouth, N. H. Jeremiah Libbey, Esq. 76.—In Salem, N. H. Miss Elizabeth C. Powers, 15, eldest daughter of John G. P. of Boston.—In Hartford, Con. Mrs. Elizabeth Colt, 90, relict of Capt. Harris C. formerly of Lyme.—In Hallowell, Mr. Eliphalet Gilman, 79.—In Durham N. H. Hon. Jonathan Steele, 64, formerly a Judge of the Superior Court in that State.—In Pelham, N. H. Capt. Jonathan Gage, 77.—In Dunstable N. H. widow Ruth Baldwin, relict of Cyrus B. Esq. 78. In Saco, Mr. Moses Jacobs, 54.—In Charleston, S. C. of the yellow fever, on board of the brig Enterprise, of Thomaston, Mr. Edmund Fales, mate, 25, and Mr. Almond Fales, seaman, 21.—In Portland, Mr. Nathan Sawyer, formerly of Boston, 30.—In Baltimore, Christopher Hughes, Esq. 80.—In New York, Mr. Joshua C. Page, of Massachusetts, 42; Mr. Joseph Surra, of do. 30; Mr. Henry Osborn, of Salem, 38; Mr. Henry Hammond, of N. Bedford, 20; Mr. William Banks, of Maine, 21; Mr. John Williams, of do. 40.—In Charleston, S. C. Mr. Levi Nash, a native of Amherst, 27.—In New Orleans, Aug. 10, Mr. Mathew North, 24, a native of Boston; Aug. 4, Mr. George Stuart, of Salem, 24.—At Sea, lost overboard, James Welch, seaman of Boston.—In London, Mr. Joseph Southey formerly of Danvers, Mass. 20.—On the passage from Havana, to Porto Rico, on board the James, Capt. Keaton, June 5, Mr. Edward Goodridge, 37, mate of said vessel.

## NOTICE.

THE Annual Meeting of the AMERICAN EDUCATION SOCIETY, will be held at the Vestry Room of the Old South, Spring Lane, on Wednesday the 29th inst. at 11 o'clock A. M. for the choice of Officers. At 7 o'clock P. M. the Society will meet in the Old South, to hear the Report of the Directors, and to attend to such other communications as may come before them. It is expected that several Resolutions, accompanied with Addresses adapted to the occasion, will be offered by gentlemen from different parts of the country who are interested in the prosperity of the Institution. At the close of the exercises a collection will be taken in aid of the funds of the Society.

An adjourned meeting of the DIRECTORS will be held at the Vestry Room, on the same day at 8 o'clock A. M. A. EATON, Clerk.



## POETRY.

From Barton's Poetic Figs.  
"SABBATH DAYS."

Types of eternal rest—fair buds of bliss,  
In heavenly flowers unfolding week by week;  
The next world's gladness imaged forth in this—  
Days of whose worth the Christian heart can  
speak.

Eternity in Time—the steps by which  
We climb to future ages—lamps that light  
Man through his darker days, and thought enrich,  
Yielding redemption for the week's dull flight.

Wakeners of prayer in Man—his resting bowers  
As on journeys in the narrow way,  
Where Eden-like, Jehovah's walking hours  
Are waited for as in the cool of day.

Days fixed by God for intercourse with dust,  
To raise our thoughts and purify our powers;  
Periods appointed to renew our trust—  
A gleam of glory after six days' showers!

A milky way mark'd out through skies else drear,  
By radiant suns that warm as well as shine—  
A clue which he who follows knows no fear,  
Tho' briars & thorns around his pathway twine.

Foretastes of Heaven on earth—pledges of joy  
Surpassing fancy's flights and fiction's story—  
The preludes of a feast that cannot cloy,  
And the bright out-courts of immortal glory!

## MISCELLANY.

ANECDOTES OF LAFAYETTE.  
His Residence in France.

The following extract from an English publication was communicated for the "R. L. American."  
"On the 24th of Sept. we left Paris, for Le Grange. As we gained a view of the building, I felt great emotion. It was the residence of a great and good man—a patriot and friend to mankind—whose life had been consecrated to virtue and liberty. The chateau of singular construction, quadrangular, and ornamented with Moorish Towers, at each angle.

The family consisted of two daughters, a son, and his wife, all young and elegant—all living with M. de la Fayette, as their brother and friend. As his figure was youthful and graceful (his age at this time being about 49 or 50) he appeared quite a young man. His benevolent countenance—the frank and warm manners, which made him quite adored in his family—and a placid contentedness, amounting to cheerfulness, and an irresistible effect in gaining the affections and esteem of those admitted to his more intimate society.

Madame de la Fayette, of the ancient family of Noailles, was a superior and admirable woman, possessing the high polish of the ancient nobility, eloquent and animated. Fondly attached to M. de la Fayette and her family, she regretted nothing of past splendor. His son is a pleasing young man whose wife is very engaging; and his daughters charming young women, quite free from the insipid language and affectation, which, in young women of fashion, so much destroys originality of character.

At the time of M. de la Fayette's imprisonment at Olmutz, his wife set out for Germany with her children. At the feet of his Majesty she implored him to release her husband, or to allow her to participate in his confinement. From that time her young and lovely daughter shared with herself the miseries of a prison; the damps of which injured the health of Madame, and she had not recovered from their baneful effects. The chateau is ancient, and simply furnished—at the top of one of the towers is a circular library adorned with the busts of Washington, Franklin, and other distinguished patriots of America, as well as by Frenchmen of genius of modern times. The wood adorning the chateau is beautifully divided by long green alleys admirably adapted for a strolling walk. The chateau and estate of Le Grange, which Madame, who was an heiress, had bought him, was all that the madness of revolutionary confiscation had left him, and he had not yet been able to procure restitution or compensation.

Madame Lafayette never having recovered her health, is since dead; and the lovely chateau of Le Grange is deprived of its hospitable mistress. M. de la Fayette, in the year 1803, sustained a dreadful fracture of his thigh bone. The effects of this, have produced a lameness, which has permanently affected his gait."

Lafayette's first interest for America.

The Bridgeport, Conn. Courier mentions the following interesting fact respecting La Fayette—General LAFAYETTE was called by one of our most respectable citizens on Saturday, and in reply to the question, "What first interested the Marquis to embark in the cause of the liberty and independence of this country?" he stated in the most pleasant and interesting manner, that while stationed in the Citadel of Metz, and only eighteen years of age, the Duke of Gloucester, who, on account of his marriage was exiled from the Court of Great Britain, communicated to a select company, the information he had received respecting the contest of the Americans for their liberties and independence. This account so very much interested him, that he left Metz for Paris, where he became acquainted with Silas Dean, Esq., the first Agent to France from the American Congress; at this time Dr. Franklin arrived in Paris, and after obtaining the best information concerning the state of this country, his ardent love of liberty determined him to embark his life and fortune in the cause of American freedom.

Lafayette's first battle for America.

"The killed and wounded, in the royal army, were near six hundred—(speaking of the battle of Brandywine)—the loss of the Americans was twice that number. In their list of the wounded, were two of their general officers, the Marquis de la Fayette, and General Woodford. The former was a French nobleman of high rank, who, animated with the love of liberty, had left his native country, and offered his services to Congress. While in France, and only nineteen years of age, he espoused the cause of the Americans with the most disinterested and generous ardour. Having determined to join them, he communicated his intentions to the American Commissioners at Paris. They justly conceived that a patron of so much importance would be of service to their cause, and encouraged his design. Before he had embarked from France, intelligence arrived in Europe, that the American insurgents, reduced to 2,000 men, were fleeing through Jersey, before a British force of 30,000. Under these circumstances, the American Commissioners at Paris thought it but honest to dissuade him from the present prosecution of his perilous enterprise. It was in vain that they acted so candid a part. His zeal to serve a distressed country was not abated by her misfortunes. Having embarked on board a vessel which he purchased for the purpose, he arrived in Charleston early in 1777—and soon after joined the American Army. Congress resolved that, "in consideration of his zeal, illustrious family, and connections, he should have the rank of Major-General in their army." Independent of the risk he ran as an American officer, he hazarded his large fortune in consequence of the laws of France—and also the confinement of his person, in case of capture when on his way to the United States, without the chance of being acknowledged by any nation—for his court had forbidden his proceeding to America, and had despatched orders to have him confined in the West-Indies if found in that quarter. This gallant nobleman, who, under all these disadvantages, had demonstrated his good will to the United States, received a wound in his leg, at the battle of Brandywine—but he nevertheless continued in the field, and exerted himself, both by word and example, in rallying the Americans." [Ramsey's History of the U. S.]

## Reception of the Nation's Guest.

IN BOLTON.

Thursday Sept. 9.—Gen. Lafayette was met at Bolton line by two companies of cavalry, & S. V. S. WILDER, Esq. (who had formed an acquaintance with the General in France, and now invited him to his residence) rode with the General from Concord to his house.—The houses in Bolton, and this town, through which he passed, were illuminated; a large number of persons on horseback carried flambeaux, and bonfires were lighted on the hills.—The concourse of people was immense. Mr. WILDER's mansion and piazza, of more than 100 feet in length, were illuminated. The General alighted at 9 o'clock, and appeared much delighted with the attention and reception of his old European acquaintance. He observed that the scenes of the evening appeared like enchantment. He met at Mr. W.'s the Clergymen of Bolton and Lancaster, the Worcester Committee, &c. They partook of an elegant supper, and after passing an hour in the saloon, the General retired to rest. During the night he had a guard of honor, composed of a company of infantry, who have taken the name of Lafayette Guards. Mr. WILDER conveyed him in his carriage, the next morning, to the Worcester line.

IN LANCASTER.

On Friday morning, at half past 6, the illustrious Guest left Mr. WILDER'S. On reaching the boundary of Lancaster he was received by a national salute. The Turnpike gate, dressed with garlands of flowers and evergreens, bore the inscription:—  
"THE FREE WELCOME THE BRAVE."

The day was fine. In the centre of the town near the Church, a thirty feet Arch, decorated with taste by the hands of Beauty, bore this greeting:—  
"WELCOME LAFAYETTE."

The American Eagle in triumph shall wave,  
Its pinions of glory to welcome the Brave.  
The escort was then joined by the Leominster Artillery and Lancaster Infantry, and the General passed to an elevated platform through lines formed by the Ladies, the Citizens, and Citizen soldiers. Here he was thus addressed by the Rev. Dr. THAYER:—

"General LAFAYETTE—in behalf of the inhabitants of Lancaster, I offer you their cordial congratulations on your arrival in a country, whose wrongs you felt and resented; whose liberties you valiantly defended; and whose interests and prospects have always been dear to your soul.

"We all unite with the few surviving veterans who were with, loved, and respected you on the high places of the field, in giving you a welcome to this village, once the chosen residence of savages and the scene of their most boasted triumph; and rejoice that you visit it under the improvement of civilized life, in prosperity and peace.

"It gladdens us, that we and our children may behold the Man, whom we have believed, and whom we have taught them to believe, was second only to his and our friend, the immortal WASHINGTON. We participate in your joy, on beholding our institutions in vigor, our population extended, so that since you left us from a little one we have become millions, and from a small band a strong nation; that you see our glory rising, our republic placed on an immovable basis, all of which are in part, under Providence, to be ascribed to your sacrifices, dangers and toils.

"We wish you health and prosperity. We assure you that wherever you shall go, you will be greeted by our fellow countrymen as one of the chief Deliverers of America, and the friend of rational liberty, and of man. It is especially our prayer, that on that day in which the acclamations and applauses of dying men shall cease to reach or affect you, you may receive from the Judge of character and Dispenser of imperishable honors, as the reward of philanthropy and incorruptible integrity, a crown of glory which shall never fade."

It is unnecessary to add, that this eloquent and pious greeting excited strong emotions in the General, and had an impressive effect on the assemblage who heard it. The following is a report of General LAFAYETTE'S reply:—

"Accept my thanks, Sir, for the kind welcome you have offered me in the name of the Inhabitants of Lancaster. In returning to this country after so long an absence; in receiving such proofs of gratitude and affection wherever I go; in witnessing the prosperity of this land—a prosperity you are pleased to say, I have been instrumental in promoting; I feel emotions for which no language is adequate. In meeting again my former friends, in seeing the children and grand children of those who were my companions in the war of the revolution, I feel a gratification which no words can express. I beg you to accept, Sir, and to offer to these people, my grateful, my affectionate acknowledgments."

The surviving soldiers of the revolution were then introduced to him, and were received with those cordial and touching feelings, which cannot be described. He noticed with affability the interest which the Ladies discovered in pressing forward to greet him. After receiving attentions, and reciprocating heartfelt delight, for about fifteen minutes, he remounted his carriage, and pursued his journey, amidst cordial huzzas, and a salute of artillery.

IN STERLING.

His approach to this flourishing village was announced by a salute of artillery, and he was introduced by two beautiful companies of Light Infantry. Under a spacious Arch of evergreens and flowers, bearing a label in gold capitals,  
WELCOME LAFAYETTE.

America's adopted Son,  
Brother and Friend of WASHINGTON.

He was met by the Selectmen, who, by their Chairman, Mr. Isaac Goodwin, addressed him.—To which the General replied.

After reviewing the troops composed of artillery, light infantry, and infantry, all in uniform, he continued his journey.

IN WEST BOYLSTON.

At this place too, his welcome was cordial and gratifying;—although his stop was necessarily very short. Another corps of cavalry joined the splendid military escort. He was accompanied the whole distance from Bolton to Worcester by many citizens from the neighbouring towns.

IN WORCESTER.

The General entered the limits of Worcester about half past 10 o'clock, and was welcomed by a general burst of joy from a large body of citizens. Here, a barouche drawn by four beautiful greys was in readiness to receive him. He was accompanied in the barouche by the Hon. Judge Lincoln, Chairman of the Committee of Arrangements. A procession was formed; and moved in the usual order.

On the road the escort was joined by a regiment of volunteer infantry under Lieut. Colonel WARD. The road was thronged with people, all eager to greet the welcome visitor. When the General arrived at an arch of colors near Dr. PAINE'S residence, he was welcomed by a salute, the ringing of the bells, and increased cheerings of the accumulated population. The grey-headed veterans of the revolution, regardless of ceremony, pressed up to the barouche to shake hands as he passed along. Upon Court hill he passed under a triumphal arch, so tastefully decorated by the Ladies as to attract the admiration of all who saw it. The children of the Schools, ranged in interesting order, and ornamented with LAFAYETTE badges, threw laurel in his path, as he passed. These scenes are always peculiarly impressive on the heart. On a string of colors, extended across the street near the Bank, was the historical motto:—  
"Hitherto I have only cherished your cause, now I go to serve it."

—Alluding to his reply to the American Commissioners in France, in 1776. Underneath were inscribed:—  
"Brandywine, Jamestown, Valley Forge, Yorktown."

At these spots the cheering was increased and prolonged.

He took breakfast, by previous invitation given at Bolton with Judge LINCOLN'S Lady, whose spacious mansion, elegantly decorated, had been thrown open, and was filled to overflowing with Ladies, who greeted their country's benefactor with smiles and tears, while their handkerchiefs were ward in token of welcome. Before breakfast, Judge LINCOLN delivered an animated and impressive address.

After the introduction of numerous Ladies, the troops paid him their honors, and received evidence of his satisfaction at their soldier-like appearance and conduct. He resumed his journey between 10 and three o'clock, and was accompanied by the Committee of Arrangements some miles on his way. On this occasion, speaking of the attentions he received, he remarked, "It is the homage you pay to the principles of your government, and not to me."

IN HARTFORD.

Owing to numerous offerings made to the General in the wealthy and populous county of Worcester, he was necessitated to stop at Stafford (Springs) on Friday night, at 10 o'clock, 17 miles from Hartford.

He was excited in Hartford on Friday night; where arrangements had been made for a brilliant illumination of the city, and the citizens continued in the streets at one o'clock in the morning.

He entered the capital of Connecticut at 10 o'clock on Saturday morning, preceded by a military escort, and in procession, and welcomed by those splendid demonstrations of respect and affection, which he dense population, ability and taste of the citizens of the State,—one and all, enabled them to offer. On alighting, the Mayor welcomed him in an address.

He was then introduced to the State house, where the welcome of the State was given by Governor WOLLETT.

In the State house yard were 800 children, the girls all dressed in white, and wearing badges with the motto:—"Nisi vobis aumus LAFAYETTE."

The pupils of the Deaf and Dumb Asylum were also paraded, wearing badges inscribed "We FEEL what our country EXPRESSES." Here too his pathway was strewn with flowers; and he was presented with a Gold Medal, bearing the inscription:—"Presented by the children of Hartford, September 13, 1824." The medal was enclosed in a paper containing some beautiful lines written by a La of Hartford.

Many hundred Ladies, and some gentlemen were introduced to him. He was afterwards conducted to the ste, where nearly 100 of the veterans of the revolutionary army marched before him, to their own music, and received a cordial greeting. He then reviewed a body of about 1200 troops, commanded by Gen. JOHNSON; and at 4 o'clock, embarked on board the steam-boat Oliver Ellsworth for New York, calculating to make a very short stop at Middletown.

His stay at Hartford was necessarily short; and many thousands were deprived (for the present) of the anticipated pleasure of being introduced to the Friend of the Hearts.

Notwithstanding the rain fell in torrents till near noon, the concourse of people was much greater than was ever before seen in Hartford.

IN MIDDLETOWN.

Having taken a steam boat at Hartford, the General landed at Upper Houses in Middletown, about 6 o'clock, a Saturday evening. Here he was met by a Deputation, accommodated with a barouche and found introduced into the city, by an escort, a cavalcade, &c. and was received by a salute of 24 guns. He was addressed by the Mayor, and introduced to the Corporation, the Ladies, the revolutionary heroes and worthies, the military officers and citizens, and was re-escorted to the steam boat, through streets brilliantly illuminated. He remounted at 8 o'clock. On passing Weatherfield, Rocky Hill &c. where he had been expected to arrive, and where the best arrangements had been made for his reception, the people notwithstanding the disappointment, repaired to the banks of the river, and cheered and saluted him as he passed.

IN NEW-YORK.

The General returned to New-York from the highly interesting Eastern Tour, at noon, on the 5th inst. The Sloop packet ship had previously sailed for New-York, and the General having expressed his regret that he had missed the opportunity to write her to France, a steam boat was immediately dispatched to the Hook, with Mr. G. W. LAFAYETTE on board, who found the ship there and delivered the letters.

On Monday he died with his brothers of the Cincinnati. The inner was sumptuous and the meeting joyous. The Hall was richly and memorably decorated. As the General retired from Washington Hill, one of the immense crowd which attend all his movements, threw a gold ring into his hat and immediately disappeared. The General tried to discover the owner in vain, and put the ring on his finger. In the evening he visited Mrs. LEWIS the grand-daughter of Mrs. WASHINGTON, whom he said he had known as Nelly Custis.

On Tuesday he visited the Public Schools, Hospital, Almshouse, and the Academy of the Fine Arts; the huzzas of multitudes accompanying all his steps.

On Wednesday he embarked in a steam boat to see the Fortification, &c. in the harbor.

Extensive preparations had been made for a Grand Fete in Castle Garden, to be given in honor of the Guest; but the evening papers of Wednesday announced, that it had been postponed till Monday, on account of the inclemency of the weather. One of the papers says, "a drenching rain has poured down upon us almost without interruption ever since the General returned to the city." It appears, however, that the "Old Soldier," regardless of the weather, paid his intended visit to the harbor in the midst of it.

The future arrangements of the General, it is said, are, to visit West Point, Newburg and Albany, and probably part of the Grand Canal, and return through the town on the east of the Hudson, most of which have risen from a wilderness to their present state since he was last there.

He will then proceed Southward.—To receive him the most extensive preparations are making in New Jersey, Philadelphia, Baltimore, Richmond, &c. The Philadelphians, it is said, intend, if possible, to outfit him with a fleet of ships in Richmond too, excellent arrangements were making.—All the revolutionary officers in the Ancient Dominion have received personal invitations to meet him. Presidents JEFFERSON, MADISON, and MONROE, are also invited; and Chief Justice MARSHALL has accepted the appointment to welcome him. The Governor has offered his residence for the General's accommodation. Preparations were also making in Charleston for his reception there.

Sabbath Day Visitors.—The Portland Mirror contains the following account of a melancholy event which occurred in the town of Bristol, Me. on Sabbath, August 8th.

Mr. James Askins, his wife, his son of about ten years of age, and a young man in company, went to the house of Mr. Askins' father on a visit. Mr. Askins had also another object, which was to engage the assistance of a brother in his labor on Monday. By crossing a pond, they shortened the distance considerably. They went and accomplished their object, and re-crossed the pond and landed in safety on their return. While Mr. A. was securing the boat, his son was seized with a fit, and ran into the water. The father pursued with a view to rescue him; and regardless of his own danger, rushed into deep water. Being unable to swim, both father and son, having hold of each other, sunk and were drowned. The agonized wife and mother was a spectator to the distressing scene. She is left with two surviving children, mourning the awful death of an affectionate husband.

## COMMUNICATIONS.

### OBITUARY.

For the Boston Recorder.

It has become our melancholy duty to announce the death of the Rev. HALLOWAY FISH, of Marlboro', N. H. who ended his earthly course Sept. 1, 1824, & we trust, entered upon the enjoyment of that "rest, which remaineth for the people of God."

He was a son of the Rev. Elisha Fish of Upton, (who is remembered by the churches as a faithful minister, and an able counsellor in ecclesiastical concerns.) He was graduated at Dartmouth College in the year 1790, and pursued his theological studies under the care of his revered father. He was ordained pastor of the Congregational Church in Marlborough, Sept. 25th, 1793; and preached his last sermons Aug. 29, 1824, only three days before his death.

As a student, he was patient, industrious, and persevering. But he aimed at what would qualify him for usefulness, rather than render him brilliant and captivating.

As a man, he was a kind and affectionate husband, an obliging neighbor, and a faithful friend. His judgment was sound, his principles firm, his course of conduct always independent and decided, and his heart "without guile." No one ever had occasion to suspect him of sinister purposes, or to attribute to him an unkind action. Hence he was esteemed by all, whose good opinion was worth possessing.

As a Christian, he was devout, prayerful, meek, patient and persevering. His piety was rational in the true sense of the term; not like the meteor which dazzles and confounds, but like the sun, shining day by day, warming, and invigorating and making fruitful. It grew deeper and more fervent, as his infirmities of body increased, and during the last eight years of his life. He never was heard to complain, under the strokes of his heavenly Father; but "he kissed the rod, and him that had appointed it."

As a minister, he was faithful and devoted. Having a deep sense of the worth of experimental religion, he esteemed it a high privilege to be able to preach the doctrines of the cross. And hence, he forgot his own painful maladies by attendance upon the duties of his office. His preaching was plain, pungent, and earnest. His prayers were fervent, for the enlargement of Zion, and the prosperity of the Redeemer's kingdom. Nor were his labors in vain. From time to time, his heart was cheered by the increase of his church, and about three years before his death, by a pretty extensive revival of religion. Thus did the Lord give him many, who will undoubtedly be "his crown of rejoicing, in the day of the Lord Jesus."

He was not more ill than usual, but from Tuesday morning to Wednesday evening. During this short period his mind was wandering and incoherent; but his conversation and prayers showed the holy bent of his soul, and the deep interest he felt, in that cause, which it was the work of his life to promote. Forgetting every thing else, he was almost continually praying for the people of his charge, for the universal spread of the gospel, and that the "Divine glory might be the result of all events." Thus died the good man, in the 63d year of his age, and the 31st of his ministry. "Mark the perfect man, and behold the upright; for the end of that man is peace;" and "his remembrance is blessed in the earth."

Sept. 7, 1824. OMICRON.

### AMERICAN TRACT SOCIETY.

Recent Publications of the American Tract Society.

#### FIRST SERIES.

No. 76. To Day. This Tract urges upon the sinner with great seriousness the necessity of immediate repentance, pp. 8.

No. 169. Memoir of Mrs. Harriet Newell. In this Tract are embodied the principal outlines in the character and history of this devoted servant of Christ, comprising large extracts from her own records of the dealings of God with her and of the motives which led her to "leave kindred and native land," that she might carry the Gospel to the Heathen. The Tract embraces the whole of Rev. Mr. Newell's letter giving an account of her last sickness and death, with a few short notices not before published, and the inscription on the monument erected over her grave, written by the late Rev. Dr. Worcester, pp. 24.

#### SABBATH SCHOOL SERIES.

No. 1. Advice to Sabbath School Children. Pointing out the duties of children previous to entering the Sabbath School, while enjoying its privileges, and in public worship; their duty to their parents, to themselves, and to God, pp. 16.

No. 2. Memoir of Bowyer Smith. Written by Rev. Basil Wood. This child, who died at the age of seven years, enjoyed the united instructions of Rev. Mr. Wood and Rev. J. Mann, each of whom visited him during the illness which terminated his life, and both of whom have recorded in this Tract, in the form of Dialogue, the conversation they had with him respecting his death, and the glory which evidently awaited him, pp. 24.

No. 3. Bible happiness. This is a plain history of a pious female Cottager, who exemplified the support and consolation which the Bible can afford amidst the infirmities of age, the gloom of poverty, and the sorrows of pain and affliction, pp. 16.

No. 4. The Christian Drummer. This interesting story contains the history of a Drummer belonging to an English Regiment stationed in Scotland, who, after twenty years service in the Army and Navy, was converted, and was at length providentially found by two pious clergymen, by one of whom the dealings of God with him are related, pp. 16.

No. 5. John of the Store, or the penitent Robber. The history of this Robber was originally given by Mr. Flemming, in his "Fulfilling of the Scriptures," and is now presented in verse. By hearing the name of Jesus, this hard-hearted wretch was moved to repentance, of the genuineness of which he gave much evidence, pp. 12.

No. 6. Life of Rev. John Bunyan; Author of the Pilgrim's Progress. Containing an account of his early life, his mode of preaching, his long imprisonment, his valuable works, and his happy death, pp. 16.

#### TRACTS IN THE PRESS.

First Series.—No. 118. Friendly Conversation. Sabbath School Series.—No. 7. The Principles of the Christian Religion explained in easy verse. By F. Doddridge, D.D.

No. 8. Little Children invited to Christ; a Sermon preached at Hanover, Va. May 1758, by President Davies.

No. 9. The Image Boys. By Rev. C. Malan, Geneva. (Translated from the French.)  
No. 10. Milk for Babies; or a Catechism in Verse.

### CHRISTIAN ALMANAC.

The Boston Edition of this work for 1825 is now in circulation; printed by Lincoln & Edmonds, No. 53, Cornhill, by whom it is furnished at six dollars per hundred, or five dollars when payment accompanies the order. The Committee suppose the work to be now in Press, at the following stations: New York, John P. Haven, 182, Broadway. Rochester, N. Y. E. Everard Peck. Philadelphia, Amer. Sun. School Union. Baltimore, Cushing & Jewett.

Huntsville, Alabama, Samuel Hazard, Esq. The Committee hope that no Christian family, considering the happy influence which this work may exert on its members, and the truly benevolent object to which the profits of it are consecrated, will fail of procuring a copy. Booksellers and traders may greatly promote its circulation by furnishing early supplies for those around them.

DONATIONS TO THE A. TRACT SOCIETY. Donations to the American Tract Society are acknowledged in the American Tract Magazine,

issued on the first day of June, August, October, December, February, and April. Every donor will receive a copy of the number in which his donation is acknowledged, which may be considered as a receipt forwarded by the Society. To all the Society's Auxiliaries a regular file of the Am. Tract Magazine will be furnished gratis.

In order that all auxiliaries and donors may receive the copies of this work to which they are entitled, it is important that their names be written legibly, and that the name of the town and state in which they are situated, be mentioned, as also the name of the Agent or Treasurer of the Auxiliary.

The following are the proper directions relative to the correspondence of the Society.

Correspondence in relation to the general concerns of the Society, the establishment of Depositories, the formation of Auxiliaries, grants for gratuitous distribution, or means of extending, in any way, the usefulness of the Society; and communications for the General or Sabbath School Series, the American Tract Magazine, or the Christian Almanac, may be addressed to Mr. William A. Hallack, Assistant Secretary of the American Tract Society, Andover, Mass.

Orders and remittances for Tracts from the General Depository, may be addressed to FLAGG & GOLDEN, Agents, Andover, Mass.

Remittances of donations and contributions may be made to AMOS BLANCHARD, Esq. Treasurer of the Society, Andover, Mass.

All communications for the Society, committed to the care of SAMUEL T. ARMSTRONG, No. 50, Cornhill, Boston, will be transmitted by him without delay.

### CARD.

Mr. WILLIS.—An individual, who declines being named, has presented the subscriber \$30, to constitute him a life member of the American Bible Society. He wishes through the medium of the Recorder, to express his unfeigned gratitude for the donation, and his earnest desire that all who possess the Bible, might feel their indispensable obligations to aid in supplying the destitute. Newbury, Vt. Sept. 7, 1824. LUTHER JEWETT.

### CONVERSION IN OLD AGE.

At a village, in the Hastings Circuit, where the Gospel has been recently introduced by the Methodist Preachers, a poor labouring man was induced to bear "the joyful sound." By the blessing of God, it proved effectual to his salvation. Having felt the power of divine grace himself, he was anxiously concerned for the spiritual welfare of others. One of the first objects of his solicitude was his mother. She was upwards of ninety years of age;—deaf, dim-sighted, and very infirm; totally in the dark as to the nature of true religion, and altogether unconcerned about her best interests. The preaching was removed to her son's cottage, which was situated about a mile from his mother's residence;—he wished to bring her under the sound of the Gospel; but her infirmities, and his poverty, presented considerable difficulties. She could not walk;—he had no conveyance, and could not afford to hire one. His intense desire for her salvation, however, surmounted all hindrances. He borrowed a cart;—put himself in the place of a horse;—and regularly drove her to his house on the Sabbath mornings, and back again to her home in the evening when the weather would permit. Being thus brought to hear the Word of Reconciliation, divine light shone into her mind;—her conscience was awakened, after a slumber of ninety years;—and she began to "call upon the name of the Lord." The God of all grace hearkened to her cry; lifted upon her the light of his countenance; and made her happy in the enjoyment of his salvation. It is a singular fact, that the great change wrought in her mind has been the occasion of producing such a change in her appearance, that she looks several years younger than she did a few months since.

[Wesleyan Methodist Mag.]

### A SHORT TREATISE ON DRUNKENNESS.

Expels Reason, drowns the Memory, distempers the Body, defaces Beauty, diminishes Strength, inflames the Blood, causes internal, external, and incurable Wounds; is a Witch to the Senses, a Devil to the Soul, a Thief to the Purse, the Beggar's Companion, a Wife's Woe, and Children's sorrow; makes Man become a Beast, & Self-Murderer, who drinks to others good Health, and robs himself of his OWN!

### BLAIR'S RHETORIC.

JUST published, by True & Greene, Merchants Hall, Boston. "An abridgement of Lectures on Rhetoric. By Hugh Blair, D.D. Improved by the addition of Appropriate Marginal Questions, numbered to correspond with References in the body of the Page. By NATH'L GREENE." Price 75 cts.

This edition seems to be improved on a plan of substantial utility for the purposes of schools.—There is an advantage in having the questions in the margin, as the attention of the student will thus be more immediately drawn to the important parts of the text, & the memory assisted by associating one with the other. As a School Book, also, the edition deserves praise for its typographical execution, and the quality of the paper on which it is printed.

North American Review.

### SINGING AND WRITING SCHOOL.

N. D. GOULD, after acknowledging with gratitude the patronage he has received as a teacher of the above pleasing and important accomplishments, in this city and vicinity, respectfully gives information that his evening schools will commence on Monday the 6th inst. at No. 165, Washington (late No. 40, Marlboro') Street. He will teach Sacred Music Monday and Tuesday—and Writing, Wednesday and Saturday evenings. He continues to teach "classes" the afternoons of Tuesday, Thursday, Friday and Saturday. Also gives private lessons at his room, in families or schools when requested.

N. D. G. respectfully informs the teachers and lovers of penmanship, that he has just published a new and improved edition of the "Beauties of Writing," containing specimens plain and ornamental, calculated for imitation, surpassing anything of the kind ever published in this country, and recommended as such by the principal professors of Harvard College.

Also, the "Schoolmaster's Assistant," containing three sets or sizes of copies, calculated for the use of schools. These copies or engravings may be had at his school-room, and at some of the principal bookstores in the city or country.